The Journal of Historical Review

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Erratum: On p. 432 of vol. 9, no. 4 of *The Journal*, read "President of the Bank of the Netherlands," for "President of the Netherlands."

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From the Editor

This issue of *The Journal*, the first of Volume 10, signals the start of a stepped-up offensive against the foes of historical truth. While two of our European contributors, IHR editorial adviser Carlo Mattogno and Spanish Revisionist Enrique Aynat, continue the assault on the Auschwitz front, William Grimstad announces the opening of a vital new campaign in his article on the implications of the death of Communism.

Mattogno's devastating examination of the relationship between the "memoirs" of Dr. Miklos Nyiszli and Filip Müller, and the gross discrepancies between these two works and the documented realities of Auschwitz-Birkenau, is not just another debunking of dubious "eyewitnesses," although it would be of value were it no more than that. As Aynat's timely piece demonstrates, Filip Müller, who played a key role in Claude Lanzmann's pseudo-documentary *Shoah*, is regarded by Exterminationist authorities at Auschwitz as the key surviving witness to the alleged "Judeocide" there. Two more untrustworthy survivors, whose false testimony helped to send Germans to their deaths following the war, fall victim to Mattogno's implacable analysis (one of them, Ada Bimko, who now calls herself Hadassah Rosensaft, is currently chair of the U.S. Holocaust Memorial Museum's Archives and Library Committee!).

Journalist William Grimstad makes good his Establisment colleagues' failure by addressing the stunning implications of the collapse of the Communist system in the USSR and its former satellites. He further suggests avenues of inquiry for Revisionists into the unanswered questions and unsolved mysteries which surround the bloody three-quarter century of Soviet Communism. Unearthing the *real* history of Bolshevism—its antecedents, its secret supporters, its still veiled crimes, and its possible reverberations in the future—offers a new opportunity, indeed a pressing new duty, for Revisionists: the Establishment has too much interest in keeping its own decades-old skeletons hidden away to risk opening the door to historical truth.

Then Dr. James Martin, the dean of American Revisionist scholarship, confronts Paul Fussell's controversial, sometimes useful, sometimes maddening *War Time*, the Ivy League academic and World-War-II combat veteran's attempt to

(continued on page 125)

Auschwitz: A Case of Plagiarism

CARLO MATTOGNO

The myth of "the gas chambers" is based almost exclusively on false and contradictory "eyewitness testimonies" which are accepted as authentic, in dogmatic and uncritical fashion, by the official historiography.[1]

Some "eyewitnesses," such as Kurt Gerstein, Charles Sigismund Bendel, Ada Bimko, Rudolf Höss, and Miklos Nyiszli, furnished their delirious "testimonies" at the end of the Second World War and in the immediate postwar period.[2]

The "eyewitness" Filip Müller, on the other hand, "waited thirty years before resolving to write,"[3] and finally, in 1979, published a detailed "testimony": *Eyewitness Auschwitz: Three Years in the Gas Chambers.*[4]

This "eyewitness testimony," however, since it is largely the result of a shameless plagiarism, as we shall demonstrate in this study, is completely devoid of probative value, just as is that of Filip Müller's predecessors mentioned above.

Filip Müller was allegedly "a direct witness during almost three years to the annihilation of the Jews of Europe"[5] who "miraculously escaped five liquidations of the Auschwitz Sonderkommando."[6]

In compiling his tardy "eyewitness testimony," he drew his inspiration largely from the classics of the literature devoted to the "extermination" of the Jews, including the *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau* (Calendar of Events in the Concentration Camp Auschwitz-Birkenau) and the documents in possession of the Auschwitz Museum, in order to avoid the foolish mistakes committed by a large number of his predecessors.

Concerning the "gas chambers" at Auschwitz, his source is Miklos Nyiszli's book *Auschwitz: A Doctor's Eyewitness Account*, published in installments by the magazine *Quick* in Munich in 1961,[7] a wildly false testimony[8] which Filip Müller plagiarized unrestrainedly, as we shall show in this study.

We begin by examining the most important plagiarism, the speech of the *dayan*.[9]

Below we compare, side by side, Nyiszli's text (on the left) and Müller's text (on the right).[10]

Brothers!

An unfathomable will has sent our people to its death.

Fate has imposed the cruelest duty upon us, to collaborate in the annihilation of our people, before we ourselves become ashes.

Heaven has not opened, no rain strong enough to extinguish the funeral pyres built by the hands of men has fallen.

We must submit to the irrevocable with Jewish resignation.

This is a trial which the Lord has sent us. To seek the reasons is not the business of us humans, who are nothing compared to the Almighty God.

Do not fear death!

What value would life have for us, if by chance we were spared?

Likely we would return to our towns and villages. But what would await us there—empty, looted dwellings.

Our eyes, blinded by tears, would seek in vain for our annihilated relatives.

We would be alone. Without family, without kindred. We would wander the world lost and alone. Nowhere would we find peace and quiet. Shadows of our former self and our past. And so one day we would die alone . . .

Brothers! he cried, according to God's unfathomable decision we now travel our final road. A cruel and awful fate has forced us to collaborate in the extermination of our people, before we ourselves become ashes.

No miracle has taken place.

Heaven has sent no avenging lightning, nor has it let fall any rain strong enough to stifle the funeral pyres built by the hands of men.

With Jewish resignation we must now accept the irrevocable.

This is the last trial which Heaven[11] has sent us.

To ask the reasons is not for us, since we are nothing compared to Almighty God.

Do not fear death!

For what value would life still have for us, if by chance we could be saved?

We would seek our annihilated relatives in vain.

We would be alone, without family, without relatives, without friends, without a homeland, and would have to wander aimlessly about the world.

Nowhere would we have peace and quiet, until one day we would die somewhere alone and abandoned. Therefore, brothers, let us enter, strong and brave, into the death which God has now ordained.

We now proceed to the examination of other instances of plagiarism, and specify that the citations are drawn from the following works:

Filip Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz* (Special Treatment: Three Years in the Crematoria and Gas Chambers of Auschwitz), German edition with Helmut Freitag, Verlag Steinhausen, Munich 1979.

Miklos Nyiszli, *Auschwitz. Tagebuch eines Lagerartztes* (Auschwitz: Diary of a Camp Doctor), in *Quick*, Munich 1961, nos. 3-11.

Crematory Ovens

Müller:

> The higher-ups had estimated twenty minutes for the cremation of three corpses and it was Stark's duty to see to it that this duration was not exceeded.[12]

Consequently:

> 15 massive ovens, functioning without interruption, were able to incinerate more than 3,000 corpses a day.[13]

Nyiszli:

> When the last gold tooth has been pulled out, the corpses end up with the incineration commando. They are laid in threes on a pushcart made of sheet metal. The heavy iron doors open automatically. In twenty minutes the corpses are consumed.[14]

From these data (3 corpses x 15 muffles x 20 minutes) results a cremation capacity of 3,240 corpses in 24 hours.

According to a letter from the chief of the "Central Construction Office of the Waffen-SS and Police Auschwitz" of 28 June 1943,[15] however, the incineration capacity for 24 hours of the crematoria of Birkenau was as follows (the figures on the far right are from Nyiszli and Müller):

II. new crematorium (Birkenau) 5 ovens—3 muffles each	1,440 corpses	3,240
III. new crematorium (Birkenau) 5 ovens—3 muffles each	1,440 corpses	3,240
IV. new crematorium (Birkenau) 8 muffles	768 corpses	1,728
V. new crematorium (Birkenau) 8 muffles	768 corpses	1,728
Total	4,416	9,936[16]

This capacity corresponds to the cremation of one corpse in one muffle in 15 minutes or of three corpses in 45 minutes. This however is technically impossible; this document as well has been forged or doctored. According to the calculations of the firm Topf and Sons, crematoria IV and V consumed 1,120 kilograms of coke in 12 hours of use.[17] It follows that if one had been able to incinerate 384 corpses in 12 hours, the cremation of one corpse would have required less than 3 kg of coal, and that 3 corpses could have been incinerated in a single muffle in 45 minutes, which is absurd.[18]

A crematory capacity of 3,240 corpses in 24 hours in 15 muffles is *a fortiori* even more absurd; therefore Filip Müller must have plagiarized Nyiszli.

Müller:

> The increase in the number of ovens by nearly eight times in comparison to those of the Auschwitz crematorium and the employment of forty times as many prisoners in the Sonderkommando enabled the incineration of up to 10,000 corpses in 24 hours, after initial difficulties in the extermination procedure had been surmounted.[19]

Nyiszli:

> In all up to 10,000 men could be brought from the gas chambers into the crematory ovens every day.[20]

The original Hungarian text of Nyiszli's book does not in fact correspond to this translation. Here is the actual sense:

> The bodies of the dead are consumed in twenty minutes. One crematorium operates with fifteen ovens. Its daily crematory capacity is five thousand persons. Four crematoria function in all, with an equivalent operational capacity. Twenty thousand go to their end in the gas chambers and, from there, into the incineration ovens.[21]

In reality the maximum cremation capacity of 15 muffles, according to Nyiszli's figures, would have been 3,240 corpses in 24 hours, not 5,000. Furthermore, the four crematoria could not possibly have operated at the same rate, since crematoria II and III each had 15 muffles, while crematoria IV and V had only 8 apiece. Nyiszli's German translator, then, has "corrected" Nyiszli's mistaken arithmetic, and gone on to round off the result to 10,000 (9,936 according to the actual number of muffles at Birkenau).

This cremation capacity is technically impossible, and demonstrates that, here as well, Filip Müller has plagiarized

from the German text of Nyiszli published in the magazine *Quick*.

Müller:

> [In contrast to the burning pits] intense heat could be maintained, with help of ventilators, in the crematory ovens.[22]

Nyiszli:

> Fifteen such ventilators operated simultaneously; there is one beside each oven. [23]

Topf's ovens were not furnished with ventilators, but with a compressor connected to the cremation room by special tubing (*Rohrleitung* or *Luftrohrleiting*),[24] and thus, here again, Filip Müller has plagiarized Nyiszli.

"Gassings"

Müller:

> When the Zyklon-B crystals which had been thrown in came into contact with air, the deadly gas formed, first expanding at floor level and then rising ever higher. Because of that the biggest and strongest lay on top of the heaps of corpses, while chiefly children, the old and the weak were on the bottom. In between were mostly men and women of middle age. Doubtless those on top had in their terror of death climbed up on the ones who already lay on the floor, because they still had the strength to and perhaps had also realized that the deadly gas was expanding upwards from below.[25]

Nyiszli:

> A horrible picture: the corpses aren't scattered in the room, but piled high on top of one another. That's easily explained: the Cyclon, which is thrown in from outside, releases its deadly gases at floor level first. It reaches the upper layers of air only gradually. That's why the victims trample one another, one climbing on the other. The higher they are, the later the gas reaches them.[26]

The scene described can not be authentic because it presupposes that the gas in question[27] is heavier than air and thus saturates the "gas chamber" from bottom to top, as a fluid fills a receptacle. Nyiszli has evidently based it on the mistaken notion that Zyklon B consisted of "chlorine."[28] In fact "hydrocyanic acid fumes are lighter than air [specific gravity in relation to air: 0.97] and consequently rise in the atmosphere."[29] This means that hydrocyanic acid emanates from Zyklon B by rising slowly (in the absence of air currents)

without first saturating the lower layers of air at ground level. It is therefore impossible that, in order to escape the gas as long as possible, the victims climbed on one another toward precisely those layers of air in the "gas chamber" in which the concentration of hydrocyanic acid was greatest (the presence of which in any case could easily be detected because it was, according to Müller, "neither odorless or tasteless. It smelled like methylated spirits and was sweet to the taste.")[30]

The plagiarism is further confirmed by the description of the tubes through which Zyklon B was introduced into the "gas chamber," a description which Müller likewise has drawn from Nyiszli.

Müller:

> The Zyklon B gas crystals were thrown through holes in the concrete ceiling which opened into hollow sheet-metal pillars. These were perforated at regular intervals; inside them a spiral ran from the ceiling to the floor to allow for as equal as possible a distribution of the granulated crystals.[31]

Nyiszli:

> In the middle of the room were pillars at thirty-meter intervals. They rose from the floor to the ceiling. Not supporting pillars, but sheet-iron pipes, the sides of which contained many perforations.[32]

The presence of such pipes for introducing Zyklon B into the interior of a homicidal gas chamber is technically absurd, since the pipes would have considerably slowed the diffusion of the gas in the room [33] —and consequently the death of the victims—as well as the evacuation of the gas from the room,[34] and therefore the evacuation of the corpses.

Moreover, most of the holes at the base of the tubes would have been obstructed by the bodies of the victims pressed against them, slowing, again, the diffusion of the gas, by channeling it upwards into the air beneath the ceiling, from whence it would descend gradually towards the floor. Thus these tubes render the scene invented by Nyiszli and plagiarized by Müller even more absurd.

Finally, the cleansing of the corpses with water hoses after each "gassing" would have allowed water to accumulate on the pillars' inner walls, and on the floor surface within their perimeters where the Zyklon B granules would land, once again retarding the emission of the gas.[35]

Filip Müller has therefore taken this scene from Nyiszli.

Müller has plagiarized the entire process of the "extermination" in the "gas chambers":

–The Zyklon B had been brought to the crematoriums in a vehicle bearing the insignia of the Red Cross (Müller, p. 183; Nyiszli, 4, p. 29);

–The "gas chamber" of Crematorium II was able to hold 3,000 persons (14 per square meter) (Müller, p. 95; Nyiszli, 4, p. 29)[36];

–It was equipped with pillars of perforated sheet metal into which the Zyklon B was introduced from above (Müller, p.96; Nyiszli, 4., p. 29);

–After the "gassing," the corpses were cleansed with a fire hose: Müller, p. 185, "with water hoses" (*mit Wasserschläuchen*); Nyiszli, 4, p. 29,"with a powerful stream of water" (*mit starkem Wasserstrahl*);

–Then they were dragged to the elevator[37] with a strap attached to the wrists (Müller, p. 185; Nyiszli, 4, p. 29).

Müller reports further that many Gypsies in camp BIIe died of noma. Danuta Czech alludes to this disease, widespread in the Gypsy camp at Birkenau in 1944, in her monograph "The role of the camp hospital at KL Auschwitz II,"[38] referring specifically to Nyiszli's work,[39] and it is thus evident that here too Müller has had recourse to plagiarism.

At Mauthausen–recounts Müller–"on the third day" (*am dritten Tag*), during a roll-call, the members of the Birkenau Sonderkommando were ordered to fall out (p. 273, a scene already described by Nyiszli, who gives the chronology: "the third day" (*am dritten Tag*, note II, p. 51)!

Although Müller declared in a letter to John Bennett that he had known Nyiszli quite well,[40] he was careful not to mention this in his book,[41] evidently from fear lest his plagiarism be discovered.

In composing his "eyewitness testimony," Filip Müller used other sources as well.

The tragi-comic episode of his suicide attempt in the "gas chamber" (p. 176-180)[42] was entirely inspired by the May 4, 1945 Gerstein report[43] for its description of the "gassees":

> . . .during the agony, many still clasped hands (p. 186).[44]

Gerstein:

> They still hold hands, clenched in death . . .[45]

Müller:

> . . . groups leaned against the walls, pressed against each other, like pillars of basalt. [46]

Gerstein:

> The dead are standing straight like pillars of basalt, ranged tightly one against the other in the chambers. [47]

Müller:

> For almost all were wet with sweat and urine, soiled with excrement, and the legs of many women were streaked with menstrual blood.[48]

Gerstein:

> The bodies are thrown outside, damp with sweat and urine, dirtied with excrement and with menstrual blood on the legs. [49]

But the *coup de grâce* to this "eyewitness" is supplied by Müller himself. After describing the escape from Birkenau, on April 7, 1944, of Alfred Wetzler and Walter Rosenberg (Rudolf Vrba), he states:

> I had handed Alfred a plan of the crematoria with the gas chambers and a list of the names of the SS personnel who worked in the crematoria.[50]
>
> The two fugitives wrote two reports on their purported experience at Auschwitz, which were published in the United States in November 1944.[51]

In fact, a plan of Crematoria I and II (II and III according to the official German numbering) of Birkenau with the alleged "gas chambers"[52] appears on page 15 of the report written by Alfred Wetzler,[53] but this plan is a complete fabrication, as is demonstrated by a simple comparison with the original,[54] whence it is clear that the originator of the drawing never set foot in the place he describes.

If Filip Müller actually drew the plan in question, then he never was in Crematoria II and III and his "eyewitness testimony" is *a fortiori* completely false.[55]

But most surprising of all is that he has published a fairly accurate sketch of Crematorium III,[56] obviously based on the original plan of Crematorium II.

Is it possible that he would have us believe that it was *this* sketch which he handed Wetzler?

APPENDIX

Der Dajen spricht jetzt:

„Brüder! Ein unerforschlicher Wille hat unser Volk in den Tod geschickt. Das Schicksal hat uns als grausamste Pflicht auferlegt, bei der Vernichtung unseres Volkes mitzuwirken, ehe wir selbst zu Asche werden. Der Himmel hat sich nicht geöffnet, kein Regen ist gefallen, der stark genug gewesen wäre, die von Menschenhänden errichteten Scheiterhaufen zu löschen. Mit jüdischer Ergebung müssen wir uns in das Unabänderliche fügen. Es ist eine Prüfung, die der Herr uns geschickt hat. Nach den Gründen zu suchen, ist nicht Aufgabe von uns Menschen, die wir ein Nichts sind gegen den allmächtigen Gott.

Fürchtet euch nicht vor dem Tod! Welch einen Wert hätte für uns noch das Leben, wenn es uns durch Zufall erhalten bliebe? Wir kämen wohl in unsere Städte und Dörfer zurück. Aber was würde uns dort erwarten — leere, ausgeplünderte Wohnungen. Unsere tränenblinden Augen würden vergeblich nach unseren vernichteten Angehörigen suchen. Wir wären allein. Ohne Familie. Ohne Verwandte. Allein und verloren würden wir in der Welt umherirren. Nirgends fänden wir Ruhe und Frieden. Schatten unseres einstigen Ichs und unserer Vergangenheit. Und so würden wir dann eines Tages einsam sterben . . ."

Tiefes Schweigen. Hin und wieder ein Seufzer, ein Atemholen.

Figure 1

The speech of the "dayan." From Miklos Nyiszli, "Auschwitz. Tagebuch eines Lagerarztes," *Quick*, Munich, 1961, no. 10, p. 47.

Brüder!« rief er, »nach Gottes unerforschlichem Ratschluß treten wir jetzt unseren letzten Gang an. Ein grausames und schreckliches Schicksal hat uns gezwungen, bei der Ausrottung unseres Volkes mitzuwirken, bevor wir jetzt selbst zu Asche werden. Es ist kein Wunder geschehen. Der Himmel hat keine strafenden Blitze gesandt, er hat auch keinen Regen fallen lassen, der stark genug gewesen wäre, die Brände der von Menschenhänden errichteten Scheiterhaufen zu ersticken. Mit jüdischer Ergebenheit müssen wir jetzt das Unabänderliche hinnehmen. Es ist die letzte Prüfung, die uns der Himmel geschickt hat. Nach den Gründen zu fragen, steht uns nicht an, denn wir sind nichts gegen den allmächtigen Gott. Fürchtet euch nicht vor dem Tod! Was für einen Wert hätte denn das Leben noch für uns, wenn wir es durch einen Zufall retten könnten? Vergeblich würden wir nach unseren vernichteten Angehörigen suchen. Wir wären allein, ohne Familie, ohne Angehörige, ohne Freunde, ohne Heimat, und müßten ohne Ziel in der Welt herumirren. Nirgends gäbe es noch Ruhe und Frieden für uns, bis wir dann eines Tages einsam und verlassen irgendwo sterben würden. Deshalb, Brüder, laßt uns stark und tapfer in den Tod gehen, den Gott jetzt beschlossen hat!«

Figure 2

The speech of the "dayan." From Filip Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*, with the collaboration of Helmut Freitag, Verlag Steinhausen, Munich 1979, p. 262-263.

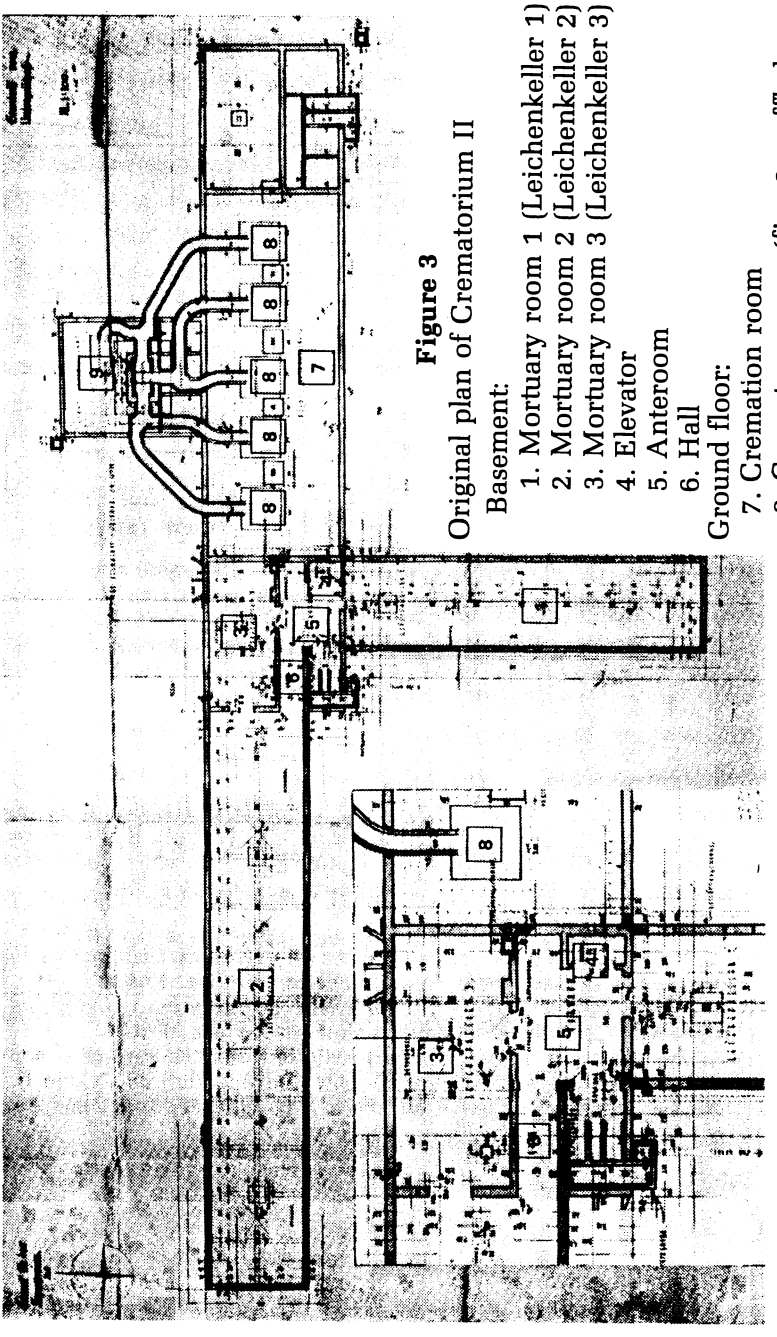
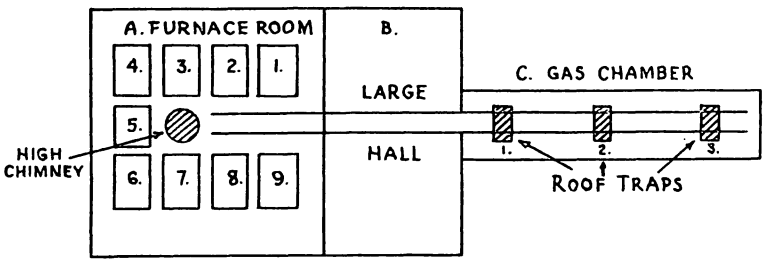


Figure 3
Original plan of Crematorium II
Basement:
1. Mortuary room 1 (Leichenkeller 1)
2. Mortuary room 2 (Leichenkeller 2)
3. Mortuary room 3 (Leichenkeller 3)
4. Elevator
5. Anteroom
6. Hall

Ground floor:
7. Cremation room
8. Crematory ovens (five 3-muffled ovens)
9. Chimney



ROUGH GROUND PLAN OF
CREMATORIA: TYPES I & II IN BIRKENAU

Figure 4

Plan of Birkenau Crematoriums I and II (II and III). From Executive Office of the President, War Refugee Board, Washington, D.C., *German Extermination Camps—Auschwitz and Birkenau*, November 1944, p. 15 (the description below is based on that of pp. 14, 16 in this report).

Description:

a. Furnace room: Nine 4-muffled ovens are arranged around a high chimney. ***False***

b. "Large hall" or "reception hall": "changing room" of the "victims," located on the ground floor. ***False***

c. "Gas chamber": Located on the ground floor and equipped with roof traps for introducing Zyklon B. ***False***

d. Rails run from the "gas chamber" into the furnace room. ***False***

Figure 5 (on following page)

Plan of Crematorium III—and by symmetrical inversion—of Crematorium II of Birkenau. From Filip Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*, with the collaboration of Helmut Freitag, Verlag Steinhausen, Munich 1979, p. 287.

N.B.: The reference to the numeration of the crematoria which appears on the plan (V and IV) is erroneous.

Kellergeschoss: Basement

Erdgeschoss: Ground floor

1. Stairs to "changing room"
2. "Changing room" (in reality *Leichenkeller 2*)
3. "Gas chamber" (in reality *Leichenkeller*). Concrete pillars. "Gas inlets."
4. Elevator for the corpses
5. Chute for remains of corpses
6. Incineration room
7. Ovens, each with three muffles
8. Chimney
9. Coke store
10. Washroom
11. Kommandoführer's office
12. Execution room
13. Room where gold fillings were melted (in Crematorium II, dissection room)
14. In Crematorium III, quarters of those who melted down the gold fillings

The identification of rooms 12 and 13 stems from the "eyewitness testimony" of Miklos Nyiszli.

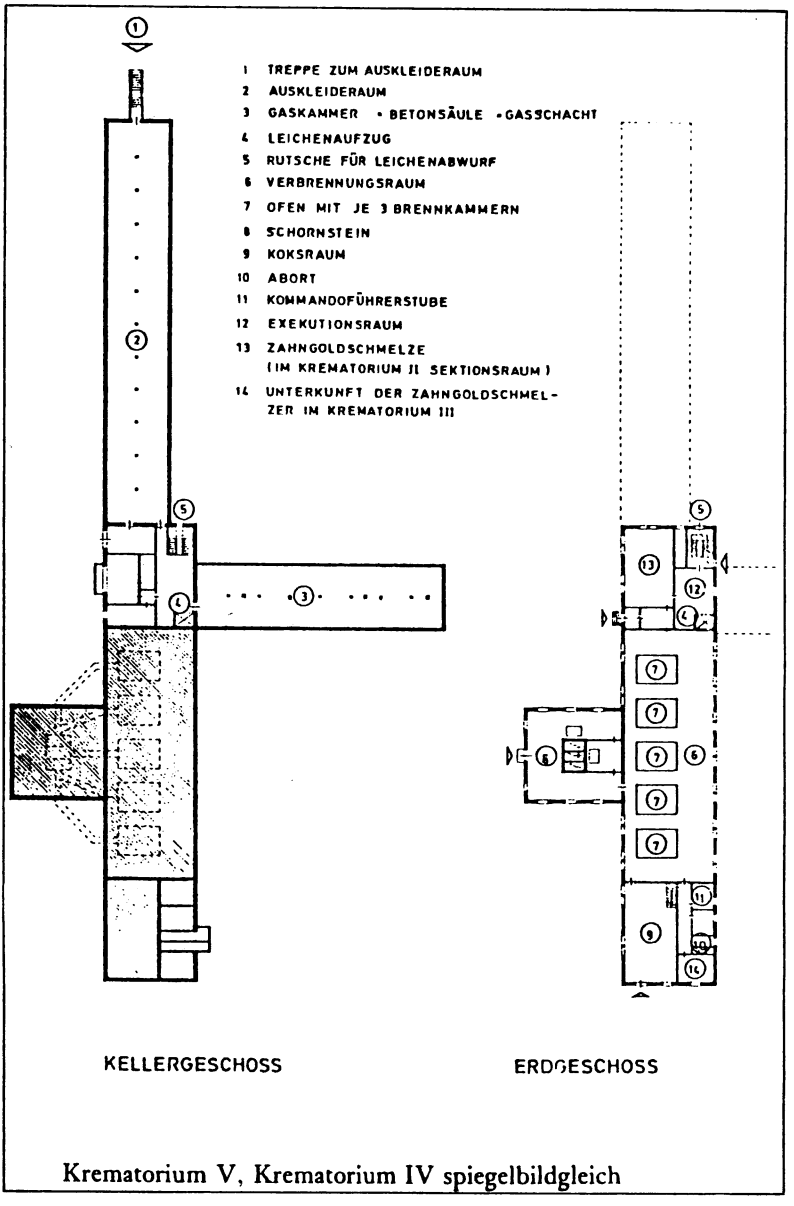

1 TREPPE ZUM AUSKLEIDERAUM
2 AUSKLEIDERAUM
3 GASKAMMER • BETONSÄULE • GASSCHACHT
4 LEICHENAUFZUG
5 RUTSCHE FÜR LEICHENABWURF
6 VERBRENNUNGSRAUM
7 OFEN MIT JE 3 BRENNKAMMERN
8 SCHORNSTEIN
9 KOKSRAUM
10 ABORT
11 KOMMANDOFÜHRERSTUBE
12 EXEKUTIONSRAUM
13 ZAHNGOLDSCHMELZE (IM KREMATORIUM II SEKTIONSRAUM)
14 UNTERKUNFT DER ZAHNGOLDSCHMELZER IM KREMATORIUM III
KELLERGESCHOSS
ERDGESCHOSS
Krematorium V, Krematorium IV spiegelbildgleich

Figure 5

Notes

1. For a general approach to the "gas chamber" myth see our historical and bibliographic essay "The Myth of the Extermination of the Jews," *The Journal of Historical Review*, Vol. 8, nos. 2 and 3 (Summer and Fall 1988), translated from *Annales d'histoire révisionniste*, no. 1, Spring 1987). The English and French are revised, corrected, and augmented versions of the Italian original, *Il mito dello sterminio ebraico. Introduzione storico-bibliografica alla storiografica revisionista*, Sentinella d'Italia, Monfalcone, 1985.
2. On this see our studies *Il rapporto Gerstein: Anatomia di un falso*, Sentinella Italia, Monfalcone, 1985; *Auschwitz; due false testimonianze*, Edizioni La Sfinge, Parma, 1986; *Auschwitz: The "Confessions" of Höss*, Edizioni La Sfinge, Parma, 1987; *"Medico ad Auschwitz": Anatomia di un falso. La falsa testimonianza di Miklos Nyiszli*, to appear soon.
3. Claude Lanzmann, in his preface to the French translation of Filip Müller's book (see note 4 below), *Trois ans dans une chambre à gaz d'Auschwitz*, Pygmalion/Gérard Watelet, Paris 1980, p. 10.
4. Filip Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*, with the collaboration of Helmut Freitag, Verlag Steinhausen, Munich, 1979. [Excerpts from Müller and from Nyiszli in this article have been translated directly from the German texts cited, thus differing from the following published versions of their memoirs in English: Filip Müller, *Eyewitness Auschwitz: Three Years in the Gas Chambers*, Stein & Day, New York, 1979, and Miklos Nyiszli, *Auschwitz: A Doctor's Eyewitness Account*, Fawcett Crest, New York, 1960.]
5. Claude Lanzmann in his preface to the French translation of Müller, *Trois ans dans une chambre à gaz d'Auschwitz*, p. 9.
6. Ibidem.
7. Miklos Nyiszli, "Auschwitz. Tagebuch eines Lagerarztes," in *Quick*, Munich, nos. 3-11.
8. For an in-depth analysis of the false testimony of Miklos Nyiszli, see our study *"Medico ad Auschwitz": Anatomia di un falso*.
9. The Hebrew term *dajjân* means "judge" (in particular on a rabbinical tribunal) (M.E. Artom, *Vocabolario ebraico-italiano*, Rome, 1965, s.v.

   Nyiszli reports that the speech in question was held in the boiler room of Crematorium II (III according to the official German numbering) in front of 460 men of the Sonderkommando (a); Müller places it in the courtyard of Crematorium II (Nyiszli's Crematorium I) in front of around 200 men of the Sonderkommando (b).

   Nyiszli relates that on this occasion 460 members of the Sonderkommando were killed by flame throwers and that the only survivors of this massacre were his three assistants and himself (c); thus, for Nyiszli, Filip Müller was killed at this time, since the latter claims to have been present and heard the speech of the "dayan"!

a. Dr. Nyiszli, Miklos, *Orvos voltam Auschwitzban*, Bucharest, 1964, pp. 167-168. The German translation mentions Crematorium III (IV) and omits the word *kazanterem* (Boiler room) (*Quick*, no. 10, p. 47).

b. Müller, *Sonderbehandlung. Drei Jahre in den Krematorien und Gaskammern von Auschwitz*, p. 262. [The speech of the *dayan*, and all other quotations from Müller and Nyiszli (see note 10) have been translated directly from the German of the works cited.—Ed.]

c. *Orvos voltam Auschwitzban*, p. 170; *Quick*, no. 10, p. 47.

10. Nyiszli, "Auschwitz. Tagebuch eines Lagerarztes." *Quick*, no. 10, p. 47. Müller, *Sonderbehandlung . . .*, pp. 262-263.

11. The Hebrew term *sâmajm* (heaven) metaphorically designates God, the Lord (Hebrew: *'adônâj*). M.E. Artom, *Vocabolario ebraico-italiano*, op. cit., s.v.

12. P. 29: "Für die Verbrennung von drei Leichen hatte man höheren Ortes 20 Minuten veranschlagt, und Starks Aufgabe war es, dafür zu sorgen, dass diese Zeit eingehalten wurde."

13. P. 94: "15 massive Öfen konnten bei durchgehendem Betrieb täglich mehr als 3.000 Leichen verbrennen."

14. No. 4, p. 29: "Nachdem der allerletzte Goldzahn herausgebrochen worden ist, landen die Leichen beim Einäscherungskommando. Jeweils drei werden auf ein Schiebwerk aus Stahl-Lamellen gelegt. Die schweren Eisentüren öffnen sich automatisch. Innerhalb von zwanzig Minuten sind die Leichen verbrannt."

15. *Hefte von Auschwitz*. Wydawnictwo Panstwowego Muzeum w Oswiecimiu, 4, 1961, p. 110.

16. The cremation capacity of the four crematoriums of Birkenau, according to Nyiszli's data, is 12,960 corpses in 24 hours, which ignores that Crematoriums IV and V had only 8 muffles each. See p. 10 of his book.

17. J.-C. Pressac, "Les 'Krematorien' IV et V de Birkenau et leurs chambres à gaz. Construction et fonctionnement," in *Le Monde Juif*, no. 107, July-September 1982, p. 114.

18. The cremation of a corpse lasts from 60 to 75 minutes, consuming about 300 kilograms of wood, in gas-fired ovens; an hour and a half to two hours, consuming 100 to 150 kg of wood, in direct-combustion ovens (*Enciclopedia Italiana*, Rome, 1949, vol. XI, article "Cremazione," p. 825). In the modern Hamburg crematorium Ohlsdorf und Ojendorf, the cremation of a corpse in the course of one continuous cremation cycle takes from 50 to 70 minutes. The combustion chamber is pre-heated by a gas burner (around 8 cubic meters of natural gas) which raises the temperature to 700-750 degrees centigrade. Then the corpse, with the coffin, which is the specific combustible inserted, bringing the temperature to 800-900 degrees (letter from the *Umweltbehörde—Garten und Friedhofsamt—Hamburg* [Environmental Board—Park and Cemetery Office—Hamburg] to the author, 5 May 1987).

19. P. 97: "Die Vermehrung der Zahl der Öfen im Vergleich zum Auschwitzer Crematorium auf beinahe das Achtfache und der Einsatz

von vierzigmal mehr Häftlingen im Sonderkommando machten es, nachdem anfängliche Schwierigkeiten im Ablauf der Vernichtungsprozedur beseitigt worden waren, möglich, in 24 Stunden bis zu 10.000 Leichen einzuäschern."

20. No. 4, p. 29: "Insgesamt können wohl an die 10.000 Menschen täglich von den Gaskammern in die Verbrennungsöfen transportiert werden . . ."
21. Dr. Nyiszli, *Orvos voltam Auschwitzban*, op. cit., p. 50: "A holttestek husz perc alatt hamvadnak el. A krematorium tizenöt kemencevel dolgozik. Ötezer ember elégetése a napi kapacitasa. Összesen négy krematorium dolgozik ugyanezzel a teljesitoképességgel. Huszezer ember megy at naponta a gazkamrakon, onnan a hamvasztokemencékbe."
22. P. 217: ". . . in den Öfen der Krematorien mit Hilfe der Ventilatoren eine Dauerhafte Glühhitze erhalten werden konnte . . ."
23. No. 4, p. 29: "Fünfzehn solcher Ventilatoren arbeiten auf einmal, neben jedem Ofen ist einer angebracht."
24. NO-4448; operating instructions for the coke-heated Topf three-muffle incineration oven (an appendix to the French translation of Nyiszli, *Médecin à Auschwitz. Souvenirs d'un médecin déporté*, translated and adapted from the Hungarian by Tibère Kremer, Julliard, 1961). See also Georges Wellers, *Les Chambres à gaz ont existé. Des documents, des témoignages, des chiffres*, Gallimard, 1981, p. 203-204.
25. P. 185-186: "Wenn die eingeworfenen Zyklon-B-Kristalle mit Luft in Berührung kamen, entwickelte sich das tödliche Gas, das sich zuerst in Bodenhöhe ausbreitete und dann immer höher stieg. Daher lagen auch oben auf dem Leichenhaufen die Grössten und Kräftigsten, während sich unten vor allem Kinder, Alte, und Schwache befanden. Dazwischen fand man meist Männer und Frauen mittleren Alters. Die obenliegenden waren wohl in ihrer panischen Todesangst auf die schon am Boden Liegenden hinaufgestiegen, weil sie noch Kraft dazu und vielleicht auch erkannt hatten, dass sich tödliche Gas von unten nach oben ausbreitete."
26. No. 4, p. 29: "Ein grauenhaftes Bild bietet sich: Die Leichen liegen nicht im Raum verstreut, sondern türmen sich hoch übereinander. Das ist leicht zu erklären: Das von draussen eingeworfene Cyclon entwickelt seine tödlichen Gase zunächst in Bodenhöhe. Die oberen Luftschichten erfasst es nach und nach. Deshalb trampeln die Unglücklichen sich gegenseitig nieder, einer klettert über den anderen. Je höher sie sind, desto später erreicht sie das Gas."
27. Zyklon B consists of hydrocyanic acid absorbed by diatomaceous earth. Its boiling point is 25.7 degrees centigrade (about 78 degrees Fahrenheit), the temperature at which it becomes gaseous (Eugen Kogon, Hermann Langbehn, Adalbert Rückerl, *Les Chambres à Gaz, secret d'Etat*, Editions de Minuit, Paris, 1984, p. 257).
28. "ciklon vagy klor szemcsés formaban," ["Cyclon (*sic*) or chlorine in granular form"] (Dr. Nyiszli, *Orvos voltam Auschwitzban*, op. cit., p. 47).
29. *Nationalsozialistische Massentötungen durch Giftgas*, op. cit., p. 282.

30. "Denn das Gas war weder geruch- noch geschmacklos. Es roch nach brennendem Trockenspiritus und erzeugte auf den Lippen einen süsslichen Geschmack" (Müller, p. 185).

31. "Die Zyklon-B-Gas-Kristalle wurden nämlich durch Öffnungen in der Betondecke eingeworfen, die in der Gaskammer in hohle Blechsäule einmündeten. Diese waren in gleichmässigen Abständen durchlöchert und in ihrem Innern verlief von oben nach unten eine Spirale, um für eine möglichst gleichmässige Verteilung der gekörnten Kristalle zu sorgen" (Müller, p. 96).

32. "In der Mitte des Saales stehen im Abstand von jeweils dreissig Metern Säulen. Sie reichen vom Boden bis zur Decke. Keine Stützsäulen, sondern Eisenblechrohre, deren Wände überall durchlöchert sind" (Nyiszli, no. 4, p. 29).

33. The most modern disinfection chambers are based on the fundamental principle of air circulation: 'In a simple chamber the diffusion of the gases depends upon their normal rate of expansion. This slow process can be considerably **accelerated by artificial movement of air or better by air circulation**. A most efficient circulatory system is to draw off the gas at one side of the chamber by means of a gas-tight fan, leading it around by a duct to the other side, where it is blown again into the chamber. The circulation of the gas effected by this means **ensures the most complete distribution in the chamber**. When passing through a vaporiser, inserted into the circulation system, the air stream will carry the fumigant. The efficiency of the gases is further increased by the attachment of a gas-tight calorifer, which will gradually raise the temperature of the chamber" (Degesch, *Fumigation Chambers for Pest Control*, Erasmusdruck, Mainz, VIII.67, p. 8). [Boldface in original.]

    There was a disinfection installation of this type (Degesch-Kreislauf-Anlage) at Auschwitz from 1942 (NI-11087). If it is thus surprising that the inventors of the homicidal "gas chambers" at Birkenau did not introduce the "Kreislauf" system for a more rapid diffusion of the gas, it is absolutely incredible that they should have hampered its diffusion by introducing the sheet metal tubes which we have described above.

34. "The Circulatory System is also advantageous for aeration purposes. By means of fresh air drawn in from outside the chamber, the gas/air mixture is rapidly and efficiently expelled from the chamber and from the commodity being treated" (Degesch, *Fumigation Chambers for Pest Control*, op. cit., p. 9). On the Degesch Circulatory System, see Fritz Berg, "The German Delousing Chambers," in *The Journal of Historical Review*, Vol. 8, no. 1 (Spring 1986), pp. 73-94.

35. Hydrocyanic acid is "very soluble in water." "In the form of nitrile hydrocyanic acid can hydrolyze and be transformed first into formamide, then into formic acid, from which it can also be obtained by dehydration" (*Enciclopedia Medica Italiana*, Sansoni, 1951, article "Cianidrico, acido," columns 1402 and 1403).

    "Hydrocyanic acid dissolves very readily in water." "On account of the extreme toxicity of hydrocyanic acid, combined with its solubility

in water, even traces of the gas can prove fatal." (Degesch, *Zyklon for pest control,* Erasmusdruck, Mainz, IX 64.10, pp. 5, 7.)

Filip Müller himself states: "When a little room had been made behind the door, the corpses were hosed down. In this manner the gas crystals (a) which still lay around (*herumlagen*)(b) were to be neutralized (*sollten . . . neutralisiert . . . werden*), and the corpses cleaned as well" (p. 185).

a. We have corrected the word *Glaskristalle* (glass crystals) in the German text, undoubtedly a typographical error, to *Gaskristalle.*

b. This is in contradiction to the presence in the "gas chambers" of the tubes, described previously by Müller, within which the Zyklon B crystals were to accumulate.

36. The alleged "gas chamber" of Crematorium II was in actuality, according to the original plan, simply an underground mortuary room (Leichenkeller 1) 210 square meters in area (a). It had seven cement supporting pillars which made the actual surface area less than the theoretical 210 square meters (30 x 7) (b). The figure for the surface area indicated by Müller (250 sq. meters: p. 96) is thus incorrect.

a. Central Commission for Investigation of German Crimes in Poland, *German Crimes in Poland,* Warsaw, 1946, Vol. I, p. 84.

b. See figure 4 in the appendix to this article.

37. According to Nyiszli, Crematorium II was equipped with "four large elevators" (no. 4, p. 29). This is incorrect: there was only one elevator (*Aufzug*) in each of Crematoriums II and III.

38. In *Contribution à l'histoire du KL Auschwitz,* Edition du Musée d'Etat à Oswiecim, 1978, p. 64.

39. Ibidem.

40. *The Journal of Historical Review,* Vol. 1, no. 3 (Fall 1980), pp. 271-272. The letter, published in an English translation, is dated 24 January 1980.

41. As Sonderkommando physician (the duty which Nyiszli claims to have occupied, under the direct command of Dr. Mengele, from June 1944 to January 1945), Müller names Jacques Pach (pp. 100 and 238); he also mentions "three pathologists" (p. 262), without giving their names, and claims to have been friends with Fischer, "one of the autopsy assistants" (p. 265), who was however Nyiszli's assistant! (no. 6, p. 41)

42. He was saved by a group of naked young girls, "all in the bloom of youth," who took him by the arms and legs and threw him out of the "gas chamber"! (pp. 177-180)

43. "Augenzeugenbericht zu den Massenvergasungen," in *Vierteljahreshefte für Zeitgeschichte,* 1953, pp. 177-194.

44. P. 186: ". . . viele hatten sich, im Tode verkrampft, noch die Hände . . .

45. "Augenzeugenbericht zu den Massenvergasungen," p. 191: "Sie drücken sich, im Tode verkrampft, noch die Hände . . ."

46. P. 186: "An den Wänden lehnten Gruppen, aneinandergepresst wie Basaltsäulen."

47. "Augenzeugenbericht zu den Massenvergasungen," p. 191: "Wie Basaltsaülen stehen die Toten aufrecht aneinandergepresst in den Kammern."

48. P. 185: "Denn fast alle waren nass von Schweiss und Urin, mit Blut und Kot beschmutzt, und viele Frauen waren an den Beinen mit Menstruationsblut besudelt."

49. "Augenzeugenbericht zu den Massenvergasungen," p. 191: "Man wirft die Leichen—nass von Schweiss und Urin, kotbeschmutzt, Menstruationsblut an den Beinen, heraus."

50. P. 193: "Ich hatte Alfred einen Plan der Krematorien mit den Gaskammern und eine Liste mit den Namen der SS-Leute übergeben, die in den Krematorien Dienst taten."

51. Executive Office of the President, War Refugee Board, Washington, D.C. *German Extermination Camps—Auschwitz and Birkenau*, November 1944. This report is subdivided into two parts. The first, titled *The Extermination Camps of Auschwitz (Oswiecim) and Birkenau in Upper Silesia*, comprises three sections:

    1—"Auschwitz and Birkenau" (pp. 1-26);
    2—"Majdanek" (p. 26-33);
    3—(untitled) (pp. 33-40).

    The second part consists of a single report titled "Transport." The reports are anonymous. The names of the authors of the three sections of the first part were not known until much later: they are Alfred Wetzler, Rudolf Vrba, Czeslaw Mordowicz and Arnost Rosin (Martin Gilbert, *Auschwitz and the Allies*, London, 1981, p. 329).

52. See figure 3 of the appendix to this article.

53. In the section "Auschwitz and Birkenau." On page 1 of this report, the author asserts that he arrived at Auschwitz on 13 April 1942, the date on which Alfred Wetzler was registered with number 29.162 (Gilbert, *Auschwitz and the Allies*, op. cit. telegram from SS-Sturmbannführer Hartjenstein on 9 April 1944 reporting the escape of Wetzler and Vrba [photo. 23 between pp. 192 and 193]). See *Hefte von Auschwitz*, Wydawnictwo Panstwowego Muzeum w Oswiecimiu, 7, 1964, p. 87.

54. See figure 4 of the appendix to this article.

55. At this point we anticipate a possible objection from Filip Müller: he didn't prepare the plan in question, but merely transmitted it (*übergeben*). But are we to believe that he would have passed on so important a document without examining it beforehand? And, if he examined it, is it credible that he wouldn't have noticed that it was incorrect? And if he noticed, why did he pass it on?

56. See figure 5 of the appendix to this article.

Two False Testimonies from Auschwitz

CARLO MATTOGNO

Introduction

In an article commemorating the thirtieth anniversary of the Nuremberg trial, Robert M.W. Kempner states that the extermination of the Jews has been incontestably and unassailably proved since the time of the International Military Tribunal at Nuremberg, and the twelve successive trials which continued until mid-1949.[1]

Kempner writes:

> The history of the Holocaust written at Nuremberg bears importantly on the punishment of the guilty. The historical verification rests almost exclusively on the official records of the Hitler regime, which a faithful bureaucracy painstakingly preserved.

In addition to these documents there are the confessions of Hans Frank and Baldur von Schirach, the eyewitness testimonies of Rudolf Höss and Otto Ohlendorf and the statements of numerous defendants heard as testimony in the Einsatzgruppen and Wilhelmstrasse trials. "A large number of other historical truths were established thanks to documents and eyewitness testimony before German courts during the past twenty years."[2]

In reality, as we have shown in our study "The Myth of the Extermination of the Jews",[3] despite the enormous mass of official National Socialist documents produced during these trials, there exists not a single proof of a "plan to exterminate" the Jews, so that at this time "it is difficult to say exactly how, when, and by whom the order to exterminate the Jews was given."[4]

Even apart from that, however, to attribute historical value to the verdicts of tribunals in which the victors sat in judgment over the vanquished is at the very least naive.

In fact, as the attorney general of the United States stated during a hearing of the Nuremberg trial on 26 July 1946, the International Military Tribunal constituted simply "a

continuation of the United Nations' war effort" against Germany, with which they were "technically still in a state of war" although the political and military institutions of the enemy had collapsed.[5]

At Nuremberg, as the English historian A.J.P. Taylor remarks:

> The documents were chosen not only to demonstrate the war-guilt of the men on trial, but to conceal that of the prosecuting Powers.

The guilt of Germany was therefore posited at the start:

> The verdict preceded the tribunal; and the documents were brought in to sustain a conclusion which had already been settled.[6]

Torture also entered into the framework of this "continuation of the war effort" directed, thanks to the trials, against the Germans. The first commandant of Auschwitz, Rudolf Höss, interrogated by British investigators at Heide with "alcohol and the whip," signed a deposition without even knowing its content![7]

At the Malmédy trial, which took place at Dachau in 1946, American investigators submitted the accused to every sort of physical and mental torture to force them to sign false confessions, as the commission of inquiry presided over by Judges van Roden and Simpson established.[8]

During the proceedings, there occurred an incident which illustrates perfectly the atmosphere which prevailed during the trials of the vanquished conducted immediately after the war by the victors.

The American investigator Kirschbaum had introduced a witness, Einstein, to prove that the defendant, Metzel, had murdered his brother, who was nonetheless sitting in the courtroom! Kirschbaum proceeded to scold Einstein: "How can we bring this pig to the gallows, if you are so stupid as to bring your brother into court?"[9]

The most absurd aspect of these trials is that any "eyewitness" was able to tell the most shameless lies without the least fear of being contradicted, let alone being charged with perjury.

That this is literally true is demonstrated by the extravagant statements about Auschwitz by one Sophia Litwinska during the Belsen trial. She stated that she had been "selected" for the

"gas chamber"—together with 3,000 other Jews at the Auschwitz hospital—on Christmas Eve, 1941[10] or several days before,[11] although, according to the historians of the Auschwitz Museum, neither "selections" nor "gassings" of Jews had begun at that time.[12] In the "gas chamber," Sophia Litwinska saw "fumes coming in through a very small window at the top",[13] which is absurd because Zyklon B, the gas allegedly used to "exterminate" the Jews, is stored as a solid in hermetically sealed cans.[14] Our "eyewitness" was exposed to the gas "a minute or two perhaps",[15] and then something extraordinary happened:

> At that moment I heard my name called. I had not the strength to answer it, but I raised my arm. Then I felt someone take me and throw me out from that room. Hoessler put a blanket round me and took me on a motor cycle to the hospital, where I stayed six weeks.[16]

Thus, in the middle of a "gassing" someone—without even a gas mask!—is supposed to have entered the "gas chamber" to summon Sophia Litwinska and carry her out!

This comes under the heading of lunacy, if one considers that hydrocyanic acid is one of the most powerful poisons which exist: for humans 12 milligrams per liter of air is a fatal dose; moreover, "if the concentration of hydrocyanic acid in the air is strong enough, death is almost immediate."[17]

In this study we shall examine the "eyewitness testimony" of two other witnesses who testified at the Belsen trial: Charles Sigismund Bendel and Ada Bimko.

Their testimonies, while less extravagant, are entirely false.

This, however, has not prevented Gerald Reitlinger from accepting them in his famous book *The Final Solution*.[18]

Further, the "eyewitness testimony" of Charles Sigismund Bendel has been recently dug up by Georges Wellers to demonstrate the existence of the "gas chambers" at Auschwitz.[19]

Now, the fact that these perjurers lied brazenly is doubtless shameful, but it is still more shameful that unscrupulous judges used their "eyewitness testimony" to exact a legal vengeance against the German defendants, with whom they were "technically still in a state of war," and that biased historians have consciously used it to prop up the tottering myth of the "extermination" of the Jews.

I. The "Eyewitness" Charles Sigismund Bendel

The Romanian-Jewish doctor Charles Sigismund Bendel was a prosecution witness at the Belsen trial in 1945[1] and at the Tesch trial in 1946.[2] His "eyewitness testimony" also appeared in 1946 in the work *Témoignages sur Auschwitz* (Auschwitz Eyewitnesses).[3]

He was arrested in Paris on 4 November 1943 and interned in the camp at Drancy from which, on 10 December 1943, he was deported to Auschwitz. From there he was sent to the Buna camp (Monowitz or Auschwitz-III), then returned to the main camp at Auschwitz, from which he was finally transferred to Birkenau.

Dr. Bendel does not even know when this took place, since he declares, contradictorily:

> On 1st January, 1944, I was transferred to the main camp, and on 27th February, 1944, into the gipsy camp[4] in Birkenau, where I worked as a doctor.[5]
>
> Q: How long did you work at Birkenau?
>
> A: From 1st January 1944 to 18th January 1945.[6]

In June 1944, Dr. Bendel was attached to the Sonderkommando[7] of the crematoriums at Birkenau, which according to him simultaneously comprised 200[8] and 900 men,[9] and in which he helped in the "extermination" of Jews in the "gas chambers."

At this time he observed a "gassing" for the first time:

> One day in June 1944, at 6 in the morning, I joined the day shift (150 men) of Crematorium 4 . . . At noon a long procession of women, children, and elderly people entered the courtyard of the Crematorium. They were from the Lodz ghetto.[10]

This is incorrect because the first convoy of Jews from Lodz arrived at Auschwitz on 15 August 1944.[11] Furthermore, this contradicts Bendel's testimony in the Belsen trial:

> The first time I started work there was in August, 1944. No one was gassed on that occasion, but 150 political prisoners, Russians and Poles, were led one by one to the graves and there they were shot. Two days later, when I was attached to the day group, I saw a gas chamber in action. On that occasion it was the ghetto at Lodz—80,000 people were gassed.[12]

In reality the execution of the 150 political prisoners is a complete fabrication,[13], while his number for Lodz ghetto Jews "gassed" is greater by ten thousand than the number of Jews deported from Lodz to Auschwitz.[14]

Dr. Bendel states that there were four crematoriums at Birkenau, numbered 1, 2, 3, and 4.[15]

According to him, the construction of crematoriums 1 and 2 (II and III in the official German numeration) began in March 1942: "The foundations of these imposing red brick buildings were laid in March 1942."[16]

This is not correct, because the Central Construction Office of the Waffen-SS and Police in Auschwitz took bids for the construction of the first Birkenau crematorium on 1 July 1942.[17]

Once again according to Dr. Bendel, the crematoriums were completed in January 1943: "Completed in January 1943, their dedication was honored by the presence of Himmler in person."[18]

This is likewise incorrect. The Construction Office of the Waffen-SS and Police of KGL-Auschwitz finished construction on crematoriums II and III on 31 March and 25 June 1943 respectively.[19]

It is also untrue that Himmler was present for the opening.[20]

According to Dr. Bendel, crematoriums 1 and 2 (II and III) each had 16 ovens,[21] which is false because 5 triple ovens were installed in the above-mentioned crematoriums, giving a total of 15 muffles.[22]

Dr. Bendel asserts that there were two "gas chambers" in each of the four crematoriums at Birkenau:

> Q: How many gas chambers were there?
>
> A: In each crematorium there were generally two gas chambers.[23]

Contradicting this, in his sworn declaration of 21 October 1945 Dr. Bendel speaks of a single "gas chamber" in each crematorium.[24] These two assertions are contradicted anew by the "official" version defended by the Auschwitz Museum, the protagonists of which assign crematoriums II and III one "gas chamber" each, while crematoriums IV and V are supposed to have had a total of four.[25] The "gas chambers" of crematoriums 1 and 2 (II and III) measured 10 x 4 x 1.6 meters (40 square meters, 64 cubic meters) and at the same time 10 x 5 x 1.5 meters (50 square meters, 75 cubic meters):

Q: How big were the chambers?

A: Each chamber was 10 meters long and 4 wide.[26]

Q: [by the defense attorney, Dr. Zippel]: You stated that the gas chambers had dimensions of 10 by 1.6 meters, is that correct?

A: Yes, certainly.[27]

There were 2 underground gas chambers, each approximately 10 meters long, 5 wide, and one and a half high. The 2 gas chambers supplied the corpses for the crematoriums.[28]

The "gas chambers" of Crematoriums 3 and 4 (III and IV) measured in turn 6 x 3 x 1.5 meters (18 square meters, 27 cubic meters): "For crematoriums 3 and 4 there were 2 other gas chambers which each measured 6 meters long, 3 wide, and one and a half high."[29]

The data supplied by Dr. Bendel are all false. According to the original plans of the crematoriums, the rooms which are supposed to have been "gas chambers" had the following dimensions:

Cremas.	Desig.	Dimensions	Area (sq. m.)	Volume (cub.m.)
II and III	Mortuary cellar 1	30x7x2.4[30]	210	504
IV and V	1. Room with "Binder"	12.35x7.72x2.2	95.34	209.75
	2. Room with "Lichte Höhe 2.00m"	8.4x11.69x2.2	98.19	216.03
	3. Room without designation[31]	11.69x3.7x2.2[32]	43.25	95.15

The capacity of the "gas chambers" described by Dr. Bendel was, if truth be told, surprising:

1,000 people were customarily put in each of the two large chambers and 500 in each of the two small ones.[33]

This is impossible and contradictory. Impossible, since the two "gas chambers" of crematoriums II and III would have held—based on the surface area supplied by Dr. Bendel—25 or 20 people per square meter, while those of crematoriums IV and V would have held 28 people per square meter! Contradictory, because Dr. Bendel asserts: "In crematoriums 1 and 2, 2,000 each; in crematoriums 3 and 4, 1,000 each; and in the bunker 1,000."[34]

Cross-examined by the defense attorney on the possibility of cramming 1,000 people into a room of 64 cubic meters, Dr. Bendel gave an astonishing answer, which makes plain the deceitfulness and bad faith of this "eyewitness":

Q: How is it possible to get 1,000 people into a room of 64 cubic meters?

A: That's a good question. It could only be done with German technique.

Q: Do you seriously maintain that 10 people can be put in a space of half a cubic meter?

A: Four million people who were gassed at Auschwitz are the witnesses.[35]

This ridiculous argumentation has been taken up by the court historians who obstinately close their eyes to the flagrant technical absurdities of the "gassings" and "cremations," pretending that because the extermination of the Jews occurred, it was therefore feasible. Thus the famous declaration of the 34 French historians:

> It is not necessary to ask how, technically, such a mass murder was feasible. It was technically feasible because it took place.[36]

Dr. Bendel describes the extraordinary German technique which allowed cramming 1,000 people into a room of forty square meters.

> The people were so tightly packed in there that it was impossible to fit in even a single one more. It was great fun for the SS to throw in children over the heads of those packed closely into these rooms.[37]

That was no longer possible, because the "gas chambers," according to the "witness," had a height of only 1.6 or 1.5 meters!

Thus it is evident that Dr. Bendel never set foot in the crematoriums at Birkenau and that what he says about the "gas chambers" is completely false.

Equally false is his description of the technique of "extermination" allegedly employed in Crematorium V. The "victims" undressed in the crematorium courtyard:

> About twelve o'clock the new transport arrived, consisting of some 800 to 1000 people. These people had to undress themselves in the court of the crematorium and were promised a bath and hot coffee afterwards.[38]

This contradicts the official "truth" about Auschwitz, according to which the "victims" undressed in special rooms referred to specifically as "changing rooms" in

Exterminationist literature. On the original plan of Crematorium II, the alleged changing room is actually called "Leichenkeller 2"; on the plan of Crematorium IV, the alleged changing room is not so designated: on the plan appears solely the word *Entlüftung* (aeration, ventilation).[39]

From the courtyard of the crematorium the new transport entered the "gas chamber": "One heard cries and shouts and they started to fight against each other, knocking on the walls."[40]

This is not possible, because in the "gas chamber," according to Dr. Bendel, there were 28 persons per square meter, that is to say a density preventing all movement completely.

The "victims" died in two minutes; twenty minutes after the "gas chamber" was opened the men of the Sonderkommando went inside without gas masks—since Dr. Bendel says nothing of gas masks, either—and began to drag out the bodies:

> This went on for two minutes and then there was complete silence. Five minutes later the doors were opened, but it was quite impossible to go in for another twenty minutes. Then the Special Kommandos started work.[41]

This is impossible. Crematoriums IV and V did not have ventilation systems. The "gas chambers" were aired out simply by opening the doors to create a draft.[42] Given the extreme toxicity of hydrocyanic acid, a room fumigated for disinfection must be aired for at least twenty hours.[43] Thus it is evident that the men of the Sonderkommando, entering, after only twenty minutes' aeration, "gas chambers" in which there lingered lethal concentrations of gas[44] would themselves have been gassed.

Consequently, it is still more impossible that the Sonderkommando could have begun evacuating the corpses five minutes after the death of the "victims," as Dr. Bendel anomalously asserts:

> For two interminable minutes, one heard blows against the walls, cries which had nothing human in them any longer. And then nothing. My head spun, I thought I had lost my mind. Of what abominable crimes were these women, these infants guilty that they had to die in so cruel a manner?
>
> Five minutes later the doors were opened. The heaped, contracted corpses tumbled out like a waterfall. A few were so intertwined that separating them required fantastic effort. Covered with blood, they appeared to have struggled

> desperately against death. One who has seen a gas chamber even only once can never forget it. The corpses, still warm, passed to the barber, who cut their hair, and the dentist, who pulled out their gold teeth.[45]

Elsewhere, Dr. Bendel reports that the "victims" unable to enter completely filled "gas chambers" were shot in front of the cremation ditches:

> During the time this is going on they continue to shoot people in front of these ditches, people who could not be got into the gas chambers because they were overcrowded.[46]

This is also in contradiction with the official "truth" about Auschwitz, which says absolutely nothing about executions near these alleged ditches.[47]

On this matter, Dr. Bendel asserts that during the period of maximum exterminations, Crematorium V was unable to deal with the enormous number of corpses, and so three cremation trenches were dug behind it for burning the bodies in the open:

> In Crematorium No. 4 [V] the result which was achieved by burning was apparently not sufficient. The work was not going on quickly enough, so behind the crematorium they dug three large trenches 12 metres long and 6 metres wide.[48]

This is wrong, as shown by the aerial photograph of Birkenau taken 26 June 1944,[49] on which there appears not the least trace, anywhere in the camp, not merely of pyres, but of any smoke at all, including over the crematoria. Yet according to Dr. Bendel "during the month of June the number of gassed was 25,000 every day."[50]

Dr. Bendel's claims on these phantom ditches are not merely wrong, but impossible. He asserts that ". . . in the middle of these big trenches they built two canals through which the human fat or grease should seep so that work could be continued in a quicker way."[51] In reality, corpses placed in a cremation trench (!) would have been charred, and, even if the fat had flowed off, it could not have collected in the bottom of the trench because it would have burned immediately owing to the high temperature of the pyre. For the same reason the men of the Sonderkommando would not have been able to come up to these 72-square-meter pyres to throw in the corpses of the "gassed" without being burnt themselves.

Here again, therefore, the "eyewitness" Charles Sigismund Bendel has lied.

Regarding the incineration capacity of the crematoriums, he asserts:

> The corpses were then removed by the men of the Kommando and placed in an elevator which rose to the ground floor, where there were sixteen ovens. Their overall capacity was around two thousand corpses in twenty-four hours. The twin crematoriums 3 and 4 [IV and V], which were commonly called the "Forest Kremas" (being located in a pleasant clearing), were of more modest dimensions, with their eight ovens having a capacity for a thousand corpses in twenty-four hours.[52]

This is wrong too (see note 18 of "Auschwitz: A Case of Plagiarism"). Had they been as efficient as those in a modern crematorium, the 46 muffles at Birkenau could have incinerated 946 to 1,325 corpses in 24 hours, i.e. an average of 1,104 corpses and not the 6,000 which Dr. Bendel has dreamed up.

As has been seen, our "eyewitness" states that in June 1944 25,000 people were gassed a day, which amounts to 750,000 for the entire month. But, contradictorily, he asserts that during the months of May and June 1944, 400,000 people were killed:

> In May and June 1944, a total of 400,000 people were gassed and in August around 100,000.[53]

In still another contradiction with the above, Dr. Bendel claims that "from 15th July to 1st September, 80,000" people were gassed.[54]

In any case it is absolutely impossible that in the month of June 1944 25,000 people per day were "gassed" for a total of 750,000 since, during this month, fewer than 70,000 persons were deported to Auschwitz.[55]

As to the grand total of "victims," Dr. Bendel asserts that the number "gassed" was "more than 4 million"[56] but he contradicts himself by defining Birkenau as "the tomb of hundreds of thousands of victims brought from all corners of Europe."[57]

As is well known, the figure of four million, invented by the Soviets,[58] is now considered incorrect, even by Exterminationist historiography.[59]

Dr. Bendel claims that disinfection of personal clothing and barracks in the concentration camp was accomplished "chiefly with lisoform",[60] that is, with a substance ineffective

against parasites.[61] This is to avoid acknowledging that the alleged means of "extermination" in the "gas chambers," Zyklon B, was in fact commonly used at Auschwitz, and in all the German concentration camps, for disinfection.

Finally, the "eyewitness testimony" of Dr. Bendel presents other deviations from the official "truth" about Auschwitz.

According to him, 17 tons(!) of gold teeth were extracted from the alleged 4 million corpses.[62]

According to the historians of the Auschwitz Museum, 40 kg of gold teeth were collected from 16 to 31 May 1944 (29 transports of Jews allegedly sent to the "gas chambers").[63] At that rate, 12,000 transports would have been necessary to obtain the 17 tons imagined by Dr. Bendel.

Dr. Bendel claims that 4,300 Gypsies were "gassed" at the end of July 1944.[64] The Auschwitz Museum's historians claim that the "gassing" of 2,897 Gypsies took place on 2 August 1944.[65]

To believe Dr. Bendel, in the revolt of 7 October 1944, 500 men of the Sonderkommando were shot, more precisely 100 from Crematorium 1 (I) and 400 from Crematorium 3 (IV),[66] which is false, since on 7 October 1944 the Sonderkommando of Crematorium IV consisted of only 169 men.[67]

Bendel states that 200 other members of the Sonderkommando were gassed either on 7[68] or 27 September 1944,[69] depending on which of his two testimonies is credited.

The four detainees accused of supplying the explosives to the Sonderkommando were hanged "in December 1944",[70] although, according to the historians of the Auschwitz Museum, this event took place on 6 January 1945.[71]

In conclusion, Dr. Charles Sigismund Bendel has lied on every essential point of his "eyewitness testimony."

II. The "Eyewitness" Ada Bimko

The Polish-Jewish physician Ada Bimko, deported to Auschwitz on 4 August 1943, compares to Dr. Bendel as a prosecution witness in the Belsen trial.[1]

During her testimony, she related that in August 1944 she had been sent into a "gas chamber" at Birkenau to recover blankets left by the "gassing victims." No sooner had she entered the crematorium than she had the good fortune to meet a member of the Sonderkommando who came from the same town as she; he described to her the ultrasecret installations for "extermination." Here is her account:

> In the first room I met a man who came from the same town as I do. There was also an S.S. man with a rank of Unterscharführer, and he belonged to the Red Cross. I was told that in the first big room the people left their clothes, and from this room were led into a second, and I gained the impression that hundreds and hundreds might go into this room, it was so large. It resembled the shower-baths or ablution rooms we had in the camp. There were many sprays all over the ceiling in rows which were parallel. All these people who went into this room were issued with a towel and a cake of soap, so that they should have the impression that they were going to have a bath, but for anybody who looked at the floor it was quite clear that it was not so because there were no drains. In this room there was a small door which opened to a room which was pitch dark and looked like a corridor. I saw a few lines of rails with a small wagon which they called a lorry, and I was told that prisoners who were already gassed were put on these wagons and sent directly to the crematorium. I believe the crematorium was in the same building, but I myself did not see the stove [*sic*!]. There was yet another room a few steps higher than the previous one with a very low ceiling, and I noticed two pipes which I was told contained the gas. There were also two huge metal containers containing gas.[2]

To summarize, from the changing room one could enter the "gas chamber," which opened on an adjacent room, resembling a corridor (the room with the rails), from which one passed into another room a few steps higher than the previous one and with a very low ceiling (the room with the gas containers).

If one compares this description with the original plans of the crematoriums, one notices that it is completely incorrect. Let us examine the material facts of the crematoriums II and III.[3]

From the alleged "changing room" (Leichenkeller 2) one proceeds directly to Leichenkeller 3, and, by a corridor (*Gang*), to the anteroom (*Vorraum*), in which is located the elevator (*Aufzug*) and through which the alleged "gas chamber" (Leichenkeller 1) is entered. This entire sector of the crematoriums was underground, and on a single level.

The room with the rails and the room with the gas chambers did not exist. No underground room had rails leading directly to the oven room, which was on the ground level (the corpses were transported by the elevator). No room was several steps higher than the others or had a very low ceiling: Leichenkeller

1 was 2.30 meters high and Leichenkeller 2 was 2.40 meters in height.[4]

Now let us examine crematoriums IV and V.[5]

From the alleged changing room (designated *Entlüftung*, or ventilation, on the plan) across the anteroom (*Vorraum*) one enters the first of three adjacent alleged "gas chambers." All these rooms were on the ground floor and on the same level. The room with the rails and the room with the gas containers were non-existent. No room had rails leading directly to the oven room; besides, these rails would have had to cross the alleged "changing room." No room was several steps higher than the others, nor did any room have a very low ceiling; the lowest place in these two crematoriums measured 2.20 meters in height.[6]

But the crowning absurdity of this "eyewitness testimony" is that Ada Bimko, not even aware that Zyklon B was contained in cans,[7] speaks of pipes and of "huge metal containers containing gas," as if the gas in question were methane!

Dr. Bimko gives to understand that the gas passed from the metal containers into the pipes and came out the shower sprays into the "gas chamber."[8]

Another member of the Sonderkommando reported to Dr. Bimko that "in this gas chamber" "about four million" Jews were "gassed."[9]

In fine, Dr. Ada Bimko never set foot in any of the crematoriums at Birkenau and her "eyewitness testimony" on this subject is completely fabricated.

It is therefore not surprising that our "eyewitness" doesn't even know how many crematoriums there were:

> Auschwitz was divided into a number of camps and the five crematoria were in a portion called Birkenau, of which Kramer was commandant. [10]

Dr. Bimko's other lies complete the tableau of her perjury:

> I remember that 1st December, 1943, was a day of very large-scale selections. Typhus was rampant throughout the camp and there were in the hospital 4124 sick Jewish women. Of this number 4000 were selected for the crematorium and only 124 remained.[11]

In fact, according to the *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau* (Calendar of Events in the Concentration Camp Auschwitz-Birkenau), no selection was made in the hospitals on that date.[12]

> On 27th July I remember that all those who were even suspected, who were not yet in hospital, were sent to the gas chamber. On that day big transports came in from a concentration camp called Litzmannstadt and there were quite a few cases of typhoid fever.[13]

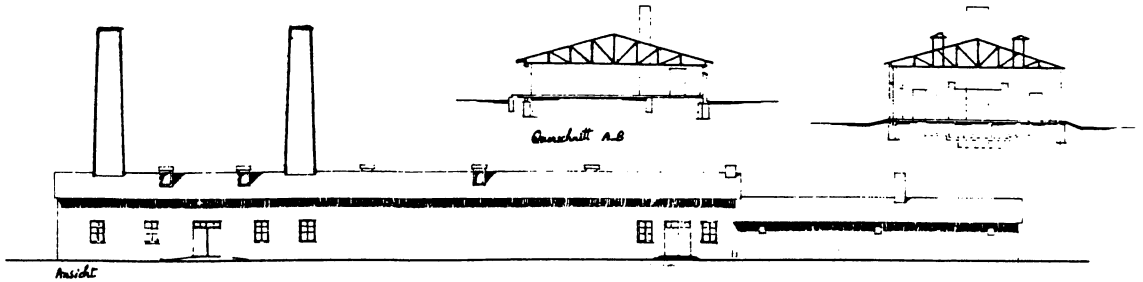
As we have seen, however, the first transport of Jews from the Litzmannstadt (in Polish, Lodz) ghetto arrived at Auschwitz on 15 August 1944.[14]

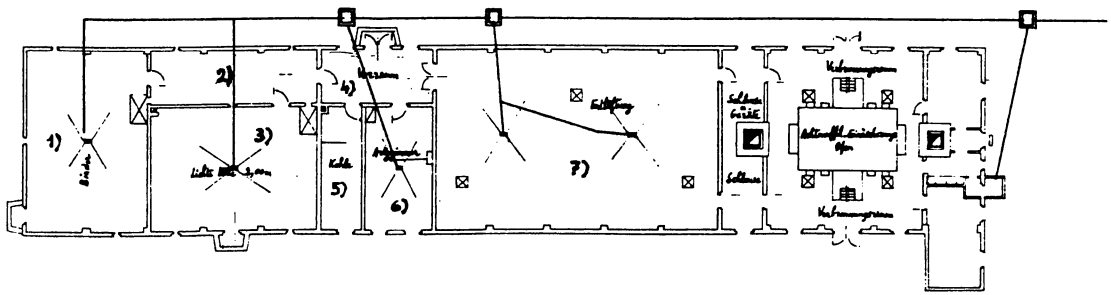
Dr. Ada Bimko, therefore, has also lied on all the essential points of her "eyewitness testimony."

APPENDIX

Figure 1: Original plan of Crematorium IV – and by symmetrical inversion – Crematorium V at Birkenau.

1. *Binder* (main beam)
2. Room without designation
3. *Lichte Höhe* (height of lights) 2 meters
4. *Vorraum* (antechamber)
5. *Kohle* (coal)
6. *Arztzimmer* (doctor's office)
7. *Entlüftung* (aeration, ventilation)
8. *Schleuse* (airlock)
9. *Geräte* (tools)
10. *Verbrennungsraum* (cremation room)
11. *Achtmüffel-Einäscherungsofen* (eight-muffle incineration oven)
12. *Einäscherungsanlage für das K.G.L.* (incineration installation for prisoner-of-war camp)
13. *Eingetragen im Planausgabebuch unter Nr. 3616/18.9.42 Bauleitung der Waffen-SS und Polizei* (Entered in the register of programmed expenses under no. 3616/18.9.42. Construction Office of the Waffen-SS and Police)





Eingetragen im Planausgabebuch unter Nr. 3616/18.9.42 Baubüro der Waffen-SS und Pol
2886

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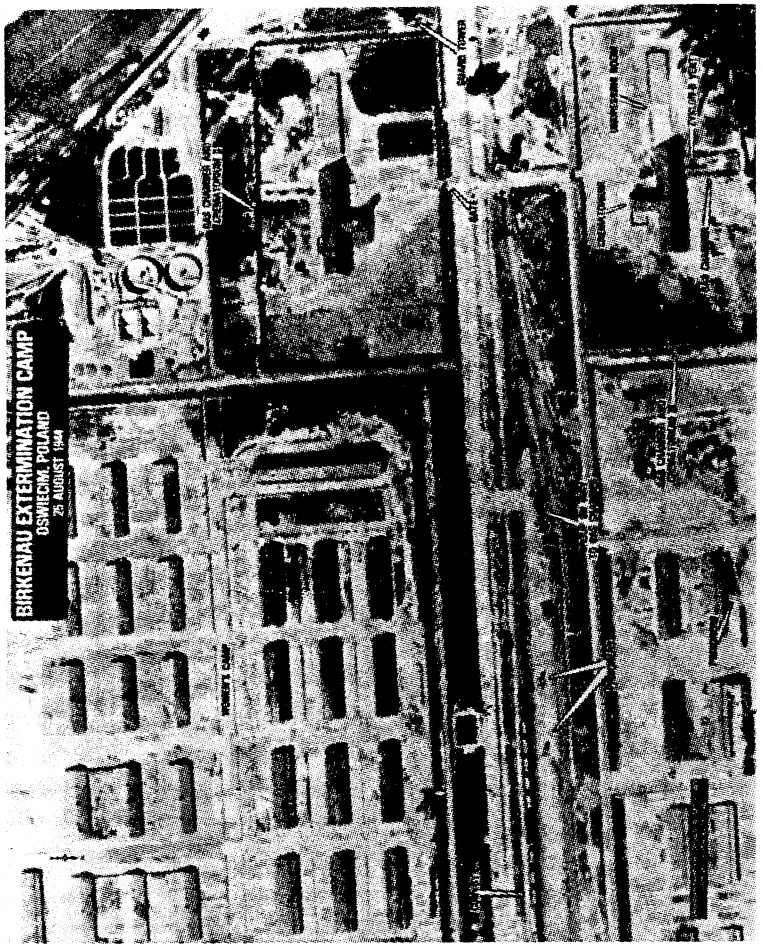
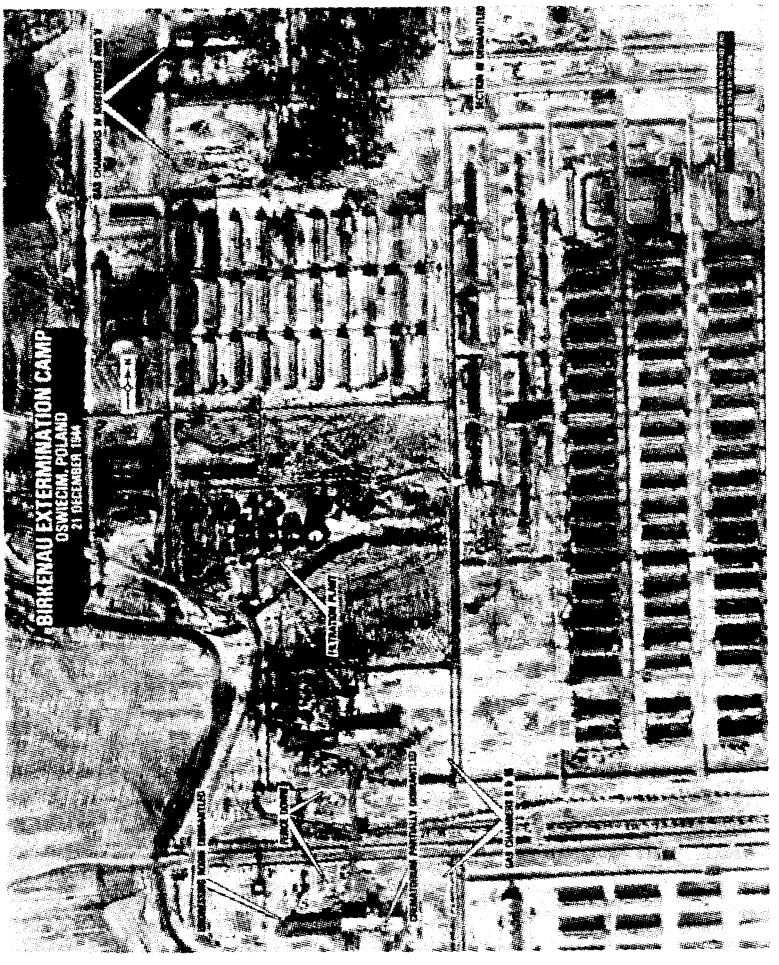
— Kanalisation

Figure 2: Two aerial photographs of Auschwitz-Birkenau, taken by the Allies on 25 August and 21 December 1944 (Gerald Fleming, *Hitler und die Endlösung*, Limes Verlag, 1982, between pages 128 and 129). Crematoriums II and III can be seen in the first photograph. In the second the same crematoriums, II and III, are shown partially dismantled, as are crematoriums IV (destroyed) and V.




BIRKENAU EXTERMINATION CAMP
OSWIECHIM, POLAND
21 DECEMBER 1944
GAS CHAMBERS & CREMATORIA UNIT II
SECTION III DISMANTLED
ATTACHED CAMP
FEMALE CAMP
GAS CHAMBER II & III
CREMATORIUM PARTIALLY DISMANTLED
CREMATORIUM DISMANTLED

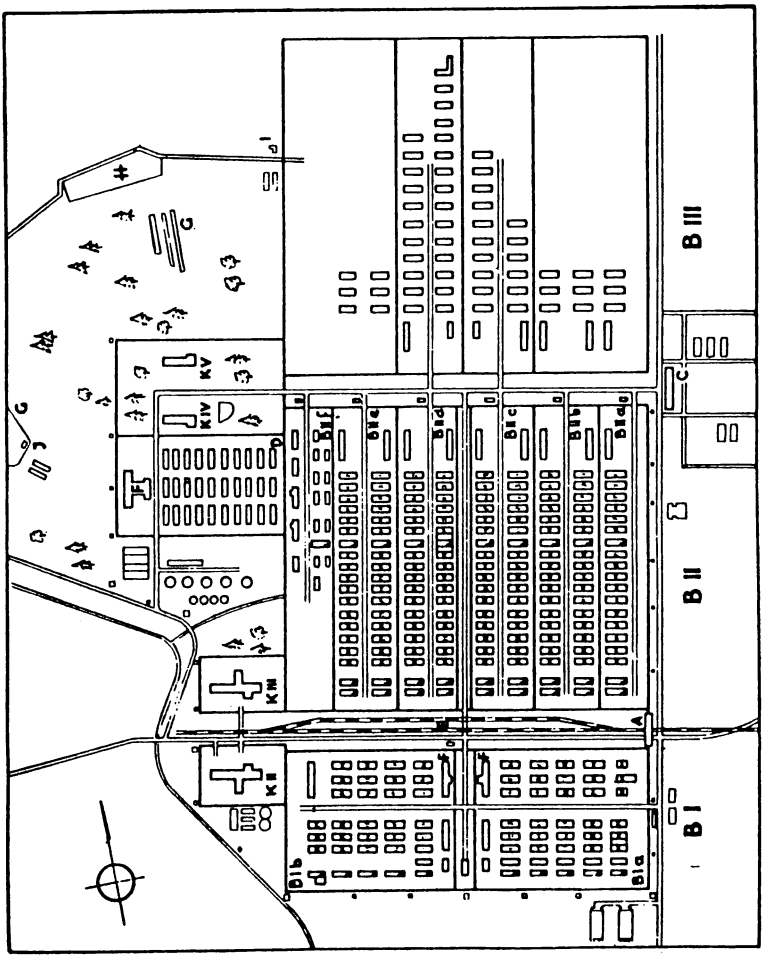


Figure 3: From *KL Auschwitz.* Fotografie documentalne. Krajowa Wydawnicza, Warsaw, 1980, outside the text.

K II: Crematorium II
K III: Cremtorium III
K IV: Crematorium IV
K V: Crematorium V

Notes to the Introduction

1. For the trials against the National Socialist "war criminals," see Adalbert Rückerl, *NS-Verbrechen vor Gericht*, Heidelberg, 1982.
2. Robert M.W. Kempner, "Vor dreissig Jahren in Nürnberg," in *Allgemeine Jüdische Wochenzeitung*, 21 November 1975.
3. English translation (revised, corrected and expanded) "The Myth of the Extermination of the Jews," *The Journal of Historical Review*, Vol. 8, nos. 2 & 3 (Summer and Fall 1988).
4. Liliana Picciotto Fargion, "La congiura del silenzio," in *La Rassegna Mensile di Israel*, May-August 1984, p. 226.
5. *Der Prozess gegen die Hauptkriegsverbrecher vor dem internationalen Militärgerichtshof*, Nuremberg, 14 November 1945- 1 October 1946, published at Nuremberg, 1948, vol. XIX, p. 440.
6. A.J.P. Taylor, *The Origins of the Second World War*, Atheneum, New York, 1983, p. 13.
7. *Le Commandant d'Auschwitz parle*, translated by Constantin de Grunwald, Julliard, (1959) 1970, p. 2.
8. Freda Utley, *The High Cost of Vengeance*, Regnery, Chicago, 1949, pp. 185-200.
9. Ibidem.
10. *Trial of Josef Kramer and Forty-Four Others (The Belsen Trial)*, William Hodge and Company, London-Edinburgh-Glasgow, 1949, p. 79.
11. *The Belsen Trial*, p. 79.
12. The "gassing" of Jews at Auschwitz is supposed to have begun in January 1942; the first "selection" on 4 May 1942 (*Contribution à l'histoire du KL Auschwitz*, Edition du Musée d'Etat à Oswiecim, n.d., pp. 178 and 180).
13. *The Belsen Trial*, p. 80.
14. Zyklon B is hydrocyanic acid (HCN) absorbed by a porous material such as diatomaceous earth—whence its granular appearance—and contained in hermetically sealed canisters (NI-9098, p. 35 and 38). Hydrocyanic acid evaporates into a gaseous state at a temperature of 25.7 degrees centigrade (about 78 degrees Fahrenheit); its vapors are lighter than air (*Les Chambres à gaz, secret d'Etat*, Editions de Minuit, Paris, 1984, p. 258).
15. *The Belsen Trial*, p. 81.
16. *The Belsen Trial*, p. 80.
17. J. Sehn, *Le Camp de Concentration d'Oswiecim-Brzezinka*, Warsaw, 1957, p. 133.
18. Gerald Reitlinger, *The Final Solution. The Attempt to Exterminate the Jews of Europe 1939-1945*, London, 1953, p. 150-152.
19. Georges Wellers, *Les chambres à gaz ont existé. Des documents, des témoignages, des chiffres*, Gallimard, 1981, pp. 113-114, 120. Georges Wellers, "Auschwitz," in *Les Chambres à gaz, secret d'Etat*, op. cit., p. 183, 206.

Notes to Part I

1. *Trial of Josef Kramer and Forty-Four Others (The Belsen Trial)*, op. cit., pp. 130-135.
2. NI-11953.
3. *Témoignages sur Auschwitz*, Paris, 1946, pp. 159-164. The testimony in question, titled "The Sonderkommando," is signed "Dr. Paul Bendel, 167 460," but is undoubtedly that of Charles Sigismund Bendel.
4. Sector B II e (*Zigeunerfamilienlager*) of the Birkenau camp.
5. *The Belsen Trial*, pp. 130-131.
6. NI-11953, p. 1. [In the present article, Bendel's testimony has been retranslated from the French.]
7. A special team of prisoners assigned to work in the crematoriums.
8. NI-11390, p. 1.
9. NI-11953, p. 1.
10. *Témoignages sur Auschwitz*, pp. 161-162.
11. *Contribution à l'histoire du KL Auschwitz*, Edition du Musée d'Etat à Oswiecim, n.d., p. 209.
12. *The Belsen Trial*, p. 131.
13. There is not the slightest reference to these executions in the *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau (Hefte von Auschwitz)*, Wydawnictwo Panstwowego Muzeum w Oswiecimiu, 8, 1964, pp. 54-62.
14. *Contribution à l'histoire du KL Auschwitz*, op. cit., p. 209.
15. *Témoignages sur Auschwitz*, pp. 160-161. The official numeration at Birkenau was: II, III, IV, V (J. Sehn, *Le Camp de Concentration d' Oswiecim-Brzezinka*, Warsaw, 1957, p. 132).
16. *Témoignages sur Auschwitz*, p. 161.
17. *Hefte von Auschwitz*, Wydawnictwo Panstwowego Muzeum w Oswiecimiu, 3, 1960, p. 68.
18. *Témoignages sur Auschwitz*, p. 161.
19. *Hefte von Auschwitz*, Wydawnictwo Panstwowego Muzeum w Oswiecimiu, 4, 1961, pp. 87 and 109.
20. Ibidem. Himmler's last visit to Auschwitz goes back to the summer of 1942 (*Kommandant in Auschwitz. Autobiographische Aufzeichnungen des Rudolf Höss*, edited by Martin Broszat, DTV, Munich, 1981, p. 181). According to the *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau*, he was there on 17 and 18 July (*Hefte von Auschwitz*, 3, pp. 71-72).
21. *Témoignages sur Auschwitz*, p. 161.
22. *Problèmes choisis de l'histoire du KL Auschwitz*, Edition de Musée d'Etat à Oswiecim. 1979, p. 44.
23. "In each crematorium there were generally two gas chambers," *The Belsen Trial*, p. 135.
24. NI-11350, pp. 1 and 3.
25. J. Sehn, *Le Camp de Concentration d'Oswiecim-Brzezinka*, op. cit., p. 132.

26. NI-11953, p. 2.
27. NI-11953, p. 4.
28. NI-11390, p. 1.
29. NI-11390, p. 2.
30. J. Sehn, *Le Camp de Concentration d'Oswiecim-Brzezinka*, op. cit., p. 132.
31. This room is supposed to have been later divided into two parts, giving birth to the fourth "gas chamber" (Jean-Claude Pressac, "Les 'Krematorien' IV and V du Birkenau et leurs chambres à gaz. Construction et fonctionnement," in *Le Monde Juif*, no. 107, July-September 1982, pp. 104 and 124).
32. Jean-Claude Pressac, in the article cited above, pp. 104-105. See appendix, figures 1-4.
33. NI-11390, p. 3.
34. NI-11953, p. 2.
35. NI-11953, p. 4.
36. *Le Monde*, 21 February 1979, p. 23.
37. NI-11953, p. 2.
38. *The Belsen Trial*, p. 132.
39. J. Sehn, *Le Camp de Concentration d'Oswiecim-Brzezinka*, op. cit., p. 132; J.C. Pressac, in the article cited above, pp. 104-105. Leichenkeller = mortuary chamber; Entlüftung = aeration.
40. *The Belsen Trial*, p. 132.
41. Ibidem.
42. J.C. Pressac, article cited above, p. 125, note 21.
43. NI-9912: *Richtlinien für die Anwendung von Blausäure (Zyklon) zur Ungeziefervertilgung (Entwesung)* (Guidelines for using hydrocyanic acid [Zyklon] in the extermination of vermin), p. 13: "Ventilation must last at least twenty hours."
44. William B. Lindsey, "Zyklon B, Auschwitz, and the Trial of Bruno Tesch," in *The Journal of Historical Review*, Vol. 4, no. 3 (Fall 1983), p. 299, note 44.
45. *Témoignages sur Auschwitz*, p. 163.
46. *The Belsen Trial*, pp. 132-133.
47. J. Sehn, *Le Camp de Concentration d'Oswiecim-Brzezinka*, op. cit., p. 147.
48. *The Belsen Trial*, p. 131.
49. Dino A. Brugioni and Robert Poirier, *The Holocaust Revisited: A Retrospective Analysis of the Auschwitz-Birkenau Extermination Complex*, Central Intelligence Agency, Washington, D.C., February 1979, p. 8 (the captions which accompany the photographs are quite tendentious). See appendix, figures 5 and 6.
50. NI-11953, p. 3: "During the month of June the number of gassed was 25,000 every day."
51. *The Belsen Trial*, pp. 131-132.

52. *Témoignages sur Auschwitz*, p. 161.
53. NI-11390, p. 4.
54. NI-11953, p. 3.
55. During June 1944, 21 transports from Hungary arrived at Auschwitz, i.e. about 63,000 persons, since each train contained about 3,000 (Léon Poliakov, *Le Procès de Jérusalem*, Paris, 1963, p. 199); besides those, a transport from Drancy, one from Corfu, one from Fossoli and one from 's Hertogenbosch, bringing a total of 4,493 persons: finally, two transports from Italy without indication as to how many passengers, but certainly a very modest number (a), and two from Vienna, one from Cracow and one from Sosnowitz, carrying 115 persons in all.

    a. The average number of Jews per transport from Italy (computed from those transports for which we have figures) is less than 400 persons. *Ebrei in Italia: Deportazione, Resistenza*, Centro di Documentazione Ebraica Contemporanea di Milano, Florence, 1974. A "chronological list of transports" is included.
56. NI-11953, p. 2.
57. *Témoignages sur Auschwitz*, p. 160.
58. USSR-008. The number is calculated on the basis of the duration of the crematoriums' existence and on an imaginary cremation capacity of 9,300 corpses per day!
59. Gerald Reitlinger, *La soluzione finale. Il tentativo di sterminio degli Ebrei d'Europa 1939-1945*, Milan, 1965, p. 559. *Der Mord an den Juden im Zweiten Weltkrieg*, edited by Eberhard Jäckel and Jürgen Rohwer, Deutsche Verlags-Anstalt, Stuttgart, 1985, p. 176. Colloquium of the Ecole des Hautes Etudes en sciences sociales, *L'Allemagne nazie et le génocide juif*, Gallimard-Le Seuil, 1985, p. 253.
60. NI-11953, p. 3.
61. NI-11953, p. 4.
62. NI-11953, p. 3.
63. *Hefte von Auschwitz*, 7, 1964, p. 55.
64. *The Belsen Trial*, p. 131.
65. *Hefte von Auschwitz*, 8, 1964, p. 55.
66. *The Belsen Trial*, p. 133.
67. *Hefte von Auschwitz*, 8, 1964, pp. 72-73.
68. *Témoignages sur Auschwitz*, p. 159. This date has used by Georges Wellers in the article "Révolte du Sonderkommando à Auschwitz," in *Le Monde Juif*, no. 18, April 1949, p. 18.
69. NI-11953, p. 3. According to the historians of the Auschwitz Museum, the event in question took place around 25 November 1944 (*Contribution à l'histoire du KL Auschwitz*, op. cit., p. 211).
70. *The Belsen Trial*, p. 133.
71. *Hefte von Auschwitz*, 8, 1964, p. 94.

Notes to Part II

1. *The Belsen Trial*, pp. 66-78.
2. Idem, p. 67-68.
3. See Appendix, Figure 3 of the preceding article, "Auschwitz: A Case of Plagiarism."
4. Central Commission for Investigation of German War Crimes in Poland, *German Crimes in Poland*, Warsaw, 1946, vol. I, p. 84.
5. See Appendix, Figures 1 and 2.
6. Jean-Claude Pressac, article cited above, pp. 104 and 105.
7. See note 14 to the Introduction.
8. According to the official "truth" about Auschwitz, the "gassings" were achieved by emptying the contents of the Zyklon B canisters directly into the "gas chambers."
9. *The Belsen Trial*, p. 68.
10. Idem, p. 67.
11. Idem, p. 67.
12. *Hefte von Auschwitz*, Wydawnicto Panstwowego Muzeum w Oswiecimiu, 6, 1962, p. 81.
13. *The Belsen Trial*, p. 73.
14. See note 11 to Part I.

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Autopsying the Communist Cadaver

WILLIAM GRIMSTAD

The present unraveling of the Soviet empire is proceeding so quickly that it seems to have left political and historical analysts breathless. One of the gruesome epochs of history seems to be evaporating from the scene, like an evil miasma, almost as abruptly and unaccountably as it arrived, three-quarters of a century ago.

We may say *of* history but we certainly cannot say *in* history. If Historical Revisionism has found active dishonesty in the purveying of the Jewish Holocaust legend, for example, it has before it in the Communist issue what must be one of the most grandiose exercises in intellectual distortion and suppression of all time. Little of its true story has ever been told. Revisionism, then, faces a great challenge in exploring not only the why's and wherefore's but even—predictably—in grappling meaningfully with the Marxist issue at all.

The great floodtide of printer's ink that has sloshed futilely around this subject since 1917 is proof enough that little is to be expected now. We can trust our left-liberal, and even our "conservative," news and opinion mediators to fudge, fumble, or distort this crucial new transformation as surely as they have every other important geopolitical issue since the 1930's. The lack of the most rudimentary historical sense, to say nothing of any Revisionist awareness, in the face of these developments has been striking. We've had a steady diet of gushing over Soviet Communist Party chief Mikhail Gorbachev, a skilled media manipulator and supposed initiator of all these changes, but very little else.

This is easily the most significant rearrangement since the end of World War Two, which of course was in large measure fought because of Sovietism; but there has as yet been no public comprehension, not only of the surface events but

especially of the titanic backstage power that can so effortlessly wind down a vast international enterprise which it surreptitiously helped establish and preserve in bygone decades.

The task falls to Revisionism to take up the slack, and this will be the subject of prolonged examination in these pages throughout the coming decade and beyond. If Marxism really is about to be pushed into the landfill of history, its true significance will find a thorough appraisal here.

If it were desired to range further afield than Revisionism has thus far, there would be many new avenues to explore. On the psychological dimension, one might examine the extremely pervasive condition, not a mental illness but seemingly almost as disruptive, which has made Communist takeovers and their consolidation possible. This is the widespread leaning toward statism and the instinctive reliance upon bureaucracies to resolve a vast array of "social problems," real and imagined. The statist impulse has been accompanied by a parallel disregard for the legitimacy and efficacy of private enterprise, and an anti-human dismissal of the key role of private property in serving man's pleasures and needs.

The statist habit seems reflexive among left-liberal personality types, who have a virtual monopoly upon social activism and opinion molding today. The fact that this element is monotonously "soft on Communism" and has been since 1917 is certainly fitting when we consider that sovietism represents the extreme point of the bureaucratic syndrome, as Bruno Rizzi pointed out long ago in his prophetic *The Bureaucratization of the World.* (Statism on the American right has proliferated, in the form of almost automatic support for a bloated military and security state, since the beginning of the "Cold War.")

Beyond the banal bureaucratic compulsion, however, lies comparatively virgin psycho-philosophical territory of great interest and depth. The Utopian delusion, or obsession with earthly paradises of one sort or another, often on the most nonsensical bases if the tenets are carefully thought out, is very widespread. A yearning after Utopian dreams by the gullible many is seemingly always played upon by the manipulative, power-grabbing few. As is so clearly visible in the Soviet arena, these latter often degenerate into extremely

evil creatures, which was well-discussed by James Billington in his path-breaking study of revolutionary psychology, *Fire in the Minds of Men.*

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The aspect of Marxist empire-building that always rivets attention is its systematic and often seemingly gratuitous brutality. The stupefying hecatombs piled up under "scientific socialism" pale earlier epochs of murder and rapine like the Assyrian conquests or the Mongol invasions into paltry insignificance.

Short of access to Moscow secret police archives, which probably will not soon open up, no one knows how many millions of Russians, Ukrainians, Balts, Volga Germans, Crimean Tatars, Central Asians, and, following World War II, East Europeans, were immolated during Josef Stalin's three decades in power. It is a number so gruesomely gargantuan that it can only be approximated in the tens of millions. A low figure would be somewhere in excess of the "ten million kulaks" casually tossed off by Stalin to Winston Churchill as after-dinner tabletalk (recorded in the latter's *Hinge of Fate*). A maximum estimate by various refugee groups and historians such as Robert Conquest might exceed five times that many.

Since this era represents the worst outbreak of political criminality and sheer anti-human psychopathy that the world has seen, even the most generalized listing of its crimes would far exceed these confines, as the voluminous works of Aleksandr Solzhenitsyn suggest. However, there have been a number of nodal points along the way which show the evolution of the movement from minute origins to a globe-girdling import:

- "Organized terror" proclaimed against the citizenry by Lenin, Trotsky and other Bolsheviks immediately after the 1917 revolution, and maintained by the Soviet secret police into the 1980's;
- Assassination of Tsar Nicholas and his family, together with secret police administrative executions of untold thousands of former members of the aristocracy and middle and professional classes;
- Imperialist and colonialist subjugation, oppression, and dispersal of non-Russian nationalities, from the civil war to the invasion of Afghanistan;

- Murder of untold millions in Soviet collectivization of agriculture, and often-fatal imprisonment of many more in concentration camps;
- Systematic slaughter of Red functionaries, cadres, and innocents during the various Stalin purges;
- Incitement of foreign Communist revolutions, such as in Germany, Hungary and Spain, which were accompanied by torture and deaths of unknown thousands;
- Murder of 15,000 Polish military officers at Katyn Forest and elsewhere, and similar massacres of Ukrainian, Baltic, and other elites;
- Bestial crimes against captured soldiers and civilians alike during World War II, with open encouragement from the highest political level.

Exactly who inspired these horrors against the Soviet and other peoples, and with what end in view, is a proper Revisionist concern. If only within the newly liberalized captive nations, such an investigation of the slaughterhouse era, together with some effort at compensation of survivors, would seem to be the only way to build a new order under a publicly respected rule of law that has been extolled by Gorbachev.

It is natural enough to concentrate opprobrium on the furtive and enigmatic Georgian who came to personify this dire era. Yet Josef Stalin, for all of his repugnant agility at scrambling to the top of the mountain of skulls, was only one man who, had he not existed, would surely have been represented by someone else. Deeper analysis also must examine the infernal machine which had the will and found the way to unleash this genocide: the secret police cadres on the cutting edge, the Stalin clique and Communist Party directorate which set the wheels in motion, the propaganda apparatus that concealed and alibied, and supporting it all, with reserves of enthusiasm and personnel, the *nomenklatura* ("name list") of the Communist Party of the Soviet Union.

Sure enough, we already have declamations from someone in the Moscow Kremlin named Yakovlev that, not only should the murdered millions be rehabilitated (they were always accused of some crime), but that their torturers and executioners also must be cleared in this beneficient wave of *perestroika* so that an "ethical democracy" can be established.

He is possibly speaking for those with something to be ashamed of, many of them no doubt still hesitating in the secret-police shadows. But what can be the ethical bonafides of any new order that reinstates the murdered but then liberates the murderers?

Revisionists must demand with renewed vigor that the grim Soviet reality at long last be factored into the established Western perception of the Second World War, as well as the rise of authoritarian European nationalism which preceded it. If such horrendous things were going on in the Soviet as is now suddenly and casually admitted, why on earth did we, if not join with the Germans in their epic struggle to clean out the Bolshevist pest house, not at least maintain an opportunistic neutrality? As the claim of German guilt for the fabled "Six Million" seems to be retreating ever farther from the shores of probability, more and more official academics will be emboldened to tussle with such questions as why, in view of Mussolini's comparatively benign regime (a couple of dozen executions during the eighteen years he ruled before the war), the word "fascist" evokes an obligatory and automatic shudder among educated Americans, while the word "communist" most often calls forth a programmed "civil liberties" response. And how much longer can those Westerners, from Roosevelt and Churchill on down, who not only steadfastly turned a blind eye to the atrocities of Stalin and his henchmen, but cheerily promised, then brutally delivered, millions of more victims for slavery and destruction, evade the kind of stern accounting to which our opinion leaders routinely call the likes of Kurt Waldheim?

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If justice were all, such a bringing to the bar of every Communist murder apparatchik who followed orders should, according to the Nuremberg precedent, now be well underway and supported by everyone of goodwill. Interestingly, however, the "never forgive, never forget" international Zionist element, who are still relentlessly hounding octogenarian "Nazi war criminals," and indeed have recently rammed through a law in the Mother of Parliaments and home of Anglo-Saxon justice mandating such prosecutions, are silent here. In the real world, that may be tantamount to a veto.

Indeed, we have lately been hearing a mournful new wail, in familiarly stentorian tones, about the sufferings under Stalinism of the Natan Schcharanskys, the Eleanor Lippers, the Madame Sakharovs, and a legion of others of similar stripe. This sort of shameless co-optation has to be guarded against, to be sure, but in addition it introduces, or reintroduces, one of the most important questions for the new historical revisionism.

Exactly where does the trail of evil run from the Russian killing fields? What are the antecedents of this apparent blood orgy in the ruins of that vast, ramshackle Slavic empire? We know of the international ambitions of Marxism, of course: that has never been concealed since the earliest days. Deeply hidden, however, in fact never mentioned in polite discourse, are the transnational powerlines that always have run in the opposite direction, from the "free" Euro-American world into the Soviet darkness.

A working hypothesis might suggest a bipartite origin of the Russian tragedy: the Zionist Jewish and the international plutocratic. Whether the former were the working and the latter the "silent" partners is an important question but one that, again, must be left to future consideration. (We use the term Zionist here, not in its usual limited sense of an adherent of the present-day state of Israel, but in the generic meaning of a partisan of Jewry in the sense of a worldwide nation, rather than a religious group).

There are indications of a Jewish predilection for communistic movements since the ancient world, according to Nesta Webster's *Secret Societies and Subversive Movements*, a possibility which merits further examination, along with her accompanying observation that Judaic religious literature inculcates hatred and political domination of the non-Jew in the severest possible terms.

By the nineteenth century, there was little doubt among the informed as to the Jewish bias in the nascent Marxist movement. Marx's contemporary revolutionary, Mikhail Bakunin, who was prophetically enough a Russian prince by birth, observed of what was taking shape:

> This would be for the proletariat a barrack regime, under which the working men and the working women, converted into a uniform mass, would rise, fall asleep, work and live at the beat of the drum; the privilege of ruling would be in the

> hands of the skilled and the learned, with a wide scope left for profitable crooked deals carried on by the Jews, who would be attracted by the enormous extension of the international speculations of the central banks . . . (*Polémique contre les juifs*).

The prediction is particularly incisive in view of the rise of such characters as Armand Hammer, the American-based entepreneur who has been a fixed star in the Soviet financial firmament since the revolution, and made a large fortune in the doing.

In the catastrophe of the Russian revolution and civil war itself, the situation becomes much more graphic, with an overwhelming proportion of the leading personnel being of Jewish extraction, many of them not even of Russian origin. This fact has been noted in a variety of sources, some of them journalistic and some confidential intelligence reports sent out to authorities in England and the U.S.A. According to one listing, by London *Times* correspondent Robert Wilton, of thirty top officials in the Bolshevik government at the seizure of power, only one, Lenin, was not Jewish.

The tendency was sufficiently obvious that it impressed no less a philo-Zionist than Winston Churchill, who wrote an essay with the heading of "Zionism Versus Bolshevism: A Struggle for the Soul of the Jewish People":

> There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others . . . (*Illustrated Sunday Herald*, London, Feb. 8, 1920)

In practice, the Communist-Zionist split often seemed to be less of a struggle than a shrewd planting of one foot in each camp, an attitude neatly summed up around the turn of the century by Rachel Leah Weizmann in a small ghetto town of west Russia: "Whatever happens, I shall be well off. If Shmuel is right, we shall be happy in Russia; and if Chaim is right, than I shall go to live in Palestine" (Jehuda Reinharz, *Chaim Weizmann*, 1985, p. 12). Shmuel Weizmann was an early-day Marxist revolutionary, while his older brother, Chaim, became the first president of the state of Israel.

It is now Revisionism's task to pierce through the murk which has obscured the Jewish role in igniting the revolution, consolidating it, and spreading it to other lands. Determining

the factual extent of Jewish leadership and participation depends in great part, of course, on gaining access to evidence which still reposes in Soviet archives, but also on dispelling the haze generated by the exaggerations of certain anti-Jewish polemicists, as well as the philo-Semitic reflex, far more influential, by which the totality of the Jewish experience in the USSR since its inception is classified under the rubric of "anti-Semitism."

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This much, then, for the Jewish-Zionist contribution to the Russian debacle. Still to be evaluated is the precise role played by nonsectarian fianancial-industrial powers. The childish mythology of communism-versus-capitalism locked in an economic rivalry that has ultimately moved on to nuclear confrontation continues to the present, even among supposed informed opinion. Presumably, some more *au courant* line will now have to be hatched out, unless the entire defense industry, which has been a major engine of postwar financial activity, is also to be shut down, which seems unlikely.

Recent statistics from Russia, published by Nikolai Shmelev and Vladimir Popov in their book *The Turning Point*, reveal how long and how flagrantly the Western nations have been lied to, often by their own "intelligence" agencies, to magnify the Soviet regime into a military-industrial juggernaut that must be countered by huge outlays in the capitalist world. it now appears, according to some estimates, that the Soviet economy has never totaled more than 20 percent of the U.S. economy alone.

This points up once again, not only the utterly contrived character of the entire postwar political era, but also—if any reminder were necessary—that such a miserable failure of a system would never have been willingly selected by the inmates of a lunatic asylum, and could only have been foisted on Russia by force from without. Hard as it may be to believe, this latter fact still is not understood by the majority of our pundits and historians, who continue to romanticize about spontaneous revolts by "the workers" to throw off a fiendishly oppressive tsarist tyranny, and so forth.

The exact nature of the foisting process must also be thought on. Some scenarios that have been suggested might seem almost too fantastic, except that in these times one tends to be

more tolerant of possibilities. One theory suggests that Imperial Russia was intentionally saddled with a crippling politico-economic system by British-American high finance in order to keep it from becoming a serious mercantile competitor. Much the same strategy seems to have been behind Britain's involvement in the First World War against Germany, as early-day Historical Revisionism has so well documented.

Whatever may be the fruits of such speculations, however, it is a virtual certainty that these vast and sinister pro-Communist financial linkages will continue to be kept in the shadows far from the feeble searchlight of official history. Again—more grist for the Revisionist mill.

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Finally, we come to the question of what is to follow? This may be one of the greatest riddles. Are we seeing the miraculous end of what Germany's Josef Goebbels called "iniquity with a political mask" in the world, to be followed by "they all lived happily ever after," which already seems to be expected by superficial observers?

Again, is it entirely coincidental that this wondrous Soviet denouement is occurring at the same time as the new European Community is about to be set on its feet? If it is not happenstance, but part of some greater chess-like deployment of entire nations and peoples by forces unknown, then we might have to reconsider large-scale theorizing of a type that used to be familiar in traditional anti-Communist circles but which has fallen into disrepute more recently among those who try to avoid what they see as unscientific and hysterical conspiracy fantasies of an embarrassing oldguard element.

Finally, what of those in the West, both pro- and anti-communist, who have developed over the decades a virtually parasitic intellectual dependence on the Soviet Union? As to the first, the ignominious end of Communism in Eastern Europe—no embattled workers heroically giving their last on the barricades, no fiery Götterdämmerung beneath the ruins of the Kremlin, but at best gray-faced bureaucrats stolidly liquidating a system no one believes in anymore, and at worst, as in Romania, Ceausescu's cruel janissaries firing indiscriminately into crowds of Romanian civilians—bodes as unfavorably for the creation of a romantic communist myth as

the system's economic, political, and moral bankruptcy promise for a future Marxist power drive.

Perhaps, however, it is that segment of Western "anti-communists" which has allowed their opposition to the Soviet Union to become all-controlling political obsession who have most cause to be bereft. Most of those who have fought the good (and in America unbloodied) fight against Communism have gradually metamorphosed into such uncritical cheerleaders for the Western capitalist, egalitarian, agnostic, two-party "democratic" facade that they can no longer recongize just how many objectionable traits it shares with Communism, both ideologically and operationally. Unless our anti-communists, many of them "conservatives" and "neo-conservatives," can bring themselves to challenge the spiritual and cultural emptiness that rules America, to defy the academy's and mass media's Stalinoid proscription of open discussion of the "Holocaust," the Middle East, and many other taboos, and to address the conundrum of a political and financial system that indulges the most swinish proletarian impulses while at the same time effectively frustrating the popular will to any kind of effective reform, the anti-communists will quickly render themselves as irrelevant to the West's current concerns as the dodo became to the ecology of Mauritius.

These are some but, we may be very certain, by no means all of the topics that a new, broader historical revisionism will have to address as this improbable century runs down to its end.

REVIEW ARTICLE

A "Good War" It Wasn't

WAR TIME: UNDERSTANDING AND BEHAVIOR IN THE SECOND WORLD WAR by Paul Fussell. New York: Oxford University Press, 1989. Hardbound, xiv+331 pp., photographs, notes, index, $19.95, ISBN 0-19-503797-9.

Reviewed by James J. Martin

Of the approximately half-million titles issued by mainline American publishers in the 1980s, *War Time* by Professor Paul Fussell is one of a small selection which a Revisionist might profit from reading. It has a variety of shortcomings; parts of it are twice-told and thrice-told stories to Revisionists, and there are portions which have an eerie resemblance to a wide range of works published in 1916-1933 about the First World War. History in the broader sense in fact comes in second to other matters ranging from efforts at broad psychologizing to extended literary memorialization. But the fact that the most prestigious of the Establishment university presses would attach its signet and *nihil obstat* to such a volume as this brings up a whole range of questions and speculations from a Revisionist perspective. This includes the question of why, at this moment of global neo-imperial saturation and general immersion in the unrealistic prolongation of the homeric saga of 1939-45, assisted these days by daily gas attacks from television replays of it all (sometimes as much as 30 hours a week in some urban centers), a work from its own stronghold should come forth which in the main promotes a caustic, destabilizing assault on a substantial number of the Establishment's most reassured and oft-repeated yarns, fables, conventions and fixations, integral essentials of what we have been tirelessly reminded was the only noble, benevolent war throughout the last near-millennium.

Those familiar with the follow-up of World War One, and this reviewer was weaned on its post-hostilities disillusionist literature to the point that he became virtually traumatized and for a time suppressed that he had read much of it (he never heard a word of it mentioned in school), will dwell in memory on this background and puzzle why it took almost 45 years for the appearance of a book at least partially analogous on War No. 2. The main topics of the book at hand, insofar as they are a replay with variations on the experience of 1914-18, had been exhaustively investigated, examined and reported in the first three years after the 1918 cessation of hostilities, and the subject for another dozen years thereafter produced a literature so vast that it would take a respectable slice of a normal lifetime to read it all. But, in view of the sieve-like nature of memory, it does no harm to restate and rewrite many things while introducing so many new ones growing out of the different experiences of 1939-1945. Prof. Fussell does not try to explain why it took so long after World War Two for a book like his to appear, and, since his book is close to being totally non-political, he does not dwell upon the hard reality that such a work is actually subversive to the general world political status quo, since the latter is based almost entirely on the political settlement following the "victory" of 1945 and its outrageously unrealistic historical foundation. Disturbing this does not seem to be the author's intention whatsoever, and one need not pursue the reason behind its production or its objective, but just enjoy its continuous perforation of dearly-held popular misconceptions, ranging over the years from the sappy to the preposterous.

As for his personal explanation of how he came to write *War Time*, Prof. Fussell in his Preface (p. *ix*) declared that over the last half century the "Allied" part of the war of 1939-45 had been "sanitized and romanticized beyond recognition by the sentimental, the loony patriotic, the ignorant and the bloodthirsty," and that he was just trying "to balance the scales." However, in an interview in Denver on the occasion of a visit to a large bookstore to autograph copies of his work, the author declared in the most emphatic of terms (even the reporter put the key word in italic) that he was without the faintest smidgin of a qualification "a *sentimental* patriot." (Denver *Post*, October 19, 1989, p. 2C). Having already upbraided both the "sentimental" and the "loony patriotic" for

the disfiguring and distortion which they had visited upon World War Two history, he was here creating a separate category for himself out of both these, apparently convinced that sentiment and patriotism might be rescued from these unworthy pretenders, it being left unsaid that ignorance and bloodthirstiness could expect no champions regardless of the final conclusion and disposition. It might be cautionary however to keep in mind that the bloodthirsty and the ignorant are never vanquished from the field of writing about the past, and that there is *never* some "final verdict of history," which is one reason why it is extremely difficult not to react to the infectiousness of the enthusiastic, reckless arrogance of the profoundly uninformed amateur. This also partially explains why there is rarely a cause too bizarre to gain adherents and a personality so unbelievably outrageous as not to generate deeply impressed and convinced followers if not totally-captured zealots.

The Library of Congress identifies the general classification of *War Time* as principally concerned with the "psychological aspects" of World War Two (throwing in "propaganda" as a coda), but its subtitle is *Understanding and Behavior in the Second World War.* Psychology and behavior, understanding and insight are all interwoven in the individual personality, and have a substantial dependence on the amount of factual knowledge gained and present, or the lack or total absence of, as well as experience. The poverty-stricken intellect in the fields of politics, and surely economics, of the mass of the soldiery Prof. Fussell describes and serves as fugleman for, leads one to speculate how any managed any understanding whatever, wandering about mystified and in confused wonder at everything, and about as competent to analyze and sort out anything as a squirrel might be in attempting to figure out the significance of Sunday.

From internal evidence one might describe *War Time* as essentially a literary history of the war of 1939-1945, looking at things almost exclusively through the eyes of then-contemporary British and American soldiers and civilians. It makes a minimum effort to summon or mobilize historians, and even for facts tends to depend on subjective contributions from others, which creep into the story from several vantage-points, sometimes almost by indirection. The primary sources are novelists, short-story writers, essayists, collections of

letters published well after they were written, poets and various versifiers with output ranging from the profound to doggerel, biographers and diarists, some previously unpublished or long-delayed, with copious recourse to memoirs and random collections in productions of several kinds of literary historical consequence; materials cited from the Imperial War Museum in London were of special interest to this reviewer. (Seven decades ago, when this writer was still a pre-schooler, the famed literary critic Carl van Doren observed that biographies had been in the hand of fictioneers and moralists for many centuries, while it was increasingly obvious that auto-biographies were greater snake-pits of these distorting influences. So it cautions one in using these as sources, as is also the case with diaries. A diarist has been said to be powerless before facts, but in diaries a quiet filtering-out process tends to take place, described by the colorful and the imaginative as a kind of literary Darwinism, with only those facts serving to defend the diarist, the "fittest," if you will, tending to survive in the record. One has to resist the tendency to esteem all sources as of equal validity.)

It need not be stressed that there is not the faintest reference to Revisionists or Revisionism in *War Time*, nor the remotest hint or citation of or to their work, even though the latter enterprises contain much related information of the sort used here. The impression reflected here and there is one of proposing that no one has got around to treat of the matters involved in the book before. The chief drawback of this book from a historical perspective, however, is its top-heavy reliance on sources published in the 12 years prior to its publication. Anything done on any historical subject so weighted on sources or recollections that long after the event excites a succession of reservations and much reflection. As to his own subjective commentary and narrative, there is an almost Chekhovian quality to his analysis of the things that hurt him so bad 45 years or more ago that he seems to be simply restating the contemporary reactions and observations. (It was Balzac who observed, "We describe best the things that have hurt us the most.")

War Time has no general bibliography but contains a thorough name and author index. However, checking authorities confined to source notes gathered at the back is a problem, since these authors are not indexed unless

mentioned directly in the text. Several sources perform repeated service in various chapters, but, when serially cited, the page numbers may not be entered in the index, which creates additional labor for those who are not content simply to glide along with the story, which is easy to do, as it is expertly told. Prof. Fussell is a foxy and subtle writer who enjoys distinction among pedagogues; he actually is vastly readable, as against the general output of a class of users of the printed form who make about the same impression in English as they might in Sanskrit. Since the chapters of *War Time* leap abruptly from one subject to another, disturbing those who expect a sustained narrative, the style seems to change as well. Some parts appear to be written in the candid, ingenuous manner of the unpretentious wartime 20-year-old ignoramus, caught in this excruciating wartime insanity, utterly incapable of figuring out why and how he got there. Other parts are in a learned and sophisticated mode, employing here and there bits and pieces of a sense of humor which could be described as a concealed weapon, though there is the likelihood that if the general run of dunces stumbles across this work they will never realize it has been used on them.

Early chapters concerned with weaponry, tactics and strategy in the war cover familiar ground. There is interesting commentary on the gradual switch from lightness and accuracy to mass production of ever more heavy stuff, area-comprehensive saturation bombing and other recourses, drowning the enemy in continuous cloudbursts of metal; the movement from rifles to automatic weapons, flame throwers and other mass-dispersal armament requiring no more skill than the ability to point them somewhere, culminating in the ultimate mass weapon used against an entire community, the atom bomb, all in all an insightful discourse.

Prof. Fussell's complaint about inferior weapons and related commentary about performance, accepting Max Hastings' conclusion that when the combatants faced one another in equal numbers the Germans were invariably the best, recalls an observation made during the First World War. When General Robert Lee Bullard, one of the three top American commanders in France 1917-18, retired in December 1924, he made the remark that in the recently concluded combat one German soldier had been the equivalent of three "Allied." This stirred up a testy controversy in the daily press for weeks, and

may have been difficult to prove concentrating exclusively on the Western Front, but was surely correct if one included what had transpired on the Eastern, where the Germans had simply pulped the armed forces of the Tsar, while maintaining what was essentially a holding action in the West, as was developed by early historians of the war such as the Briton A.F. Pollard and the American Carlton J.H. Hayes, whose works were probably the best until that of C.R.M.F. Cruttwell, published in 1934.

There may be an almost uncontrollable impulse to bulk out Prof. Fussell's account on the part of anyone who has worked this field as well in the last 40 years, though necessarily muffled in an examination such as this. This is demonstrable when it comes to matters of such fame and repute that they are long-ago established as icons, simply too numerous to memorialize. One might begin with the legendary "Battle of Britain," which in many ways set the pattern for the parade of semi or full fictions which are draped across the story of the war, a few of which are repeated in *War Time*. Especially recommended is the drastic deflation of the above by Wing Commander H.R. Allen, who took part in the saga, in the *Times* of London for September 15, 1978, far too long to reproduce here. Cmdr. Allen brings up an important point concerning war stories: their evolution from patent exaggerations to "emotive issues," which is worse. It has been argued for a long time that what people believe is secondary to what they *want* to believe, and that they are often more likely to exert themselves in the "cause" of the latter than in that of the former. (That Churchill carefully rehearsed and partially plagiarized his famous never-has-so-much-been-owed-to-so-few rhetoric and that his famed we-shall-fight-on-the-beaches etc. speech was really delivered on the radio by an actor are secondary incidentals.)

Concerning a few others, in the fiascoes-and-Pyrrhic-victories department, in the account of the unbelievable calamity of the Dieppe raid (which took place August 19, 1942 and not in the fall of that year, by the way), nothing is related that the survivors of it (which this writer has long called "a one-day Gallipoli") were considered so psychologically destroyed that they were never again committed to combat. Prof. Fussell is even more appalled by what transpired in November, 1943 at Tarawa, a three-square-mile atoll in the

Gilbert Islands, just north of the Equator and about 500 miles west of the International Date Line, a part of the British Empire at least nominally since 1892 and by formal annexation in 1915. This island had been taken and fortified by the Japanese, and defended by a contingent of land-based sailors (supported by a goodly detachment of Korean laborers, incidentally). It was overcome by a formidable American invasion assisted by almost unopposed air and naval support, but at such a cost of life that it provoked a poltical storm in the U.S.A. It had an acrid anti-climax, not commented upon here. Two hours after "victory," the British flag was run up over the premises; what thousands of Americans had been killed and wounded to take from Imperial Japan was virtually a coconut plantation owned by a London-based soap and detergents company. Even contemporary *Time* magazine, which Prof. Fussell does not like, reported this in an issue printed after the battle.

In another department the author of *War Time* must be congratulated for a brilliant piece of Revisionist detective work. This is the disclosure that one of the war's most mawkish propaganda works of sentimental blubbery, the book *My Sister and I*, was not written by a Dutch lad describing the awful German hordes "raping" his homeland in the 1940s (a variation and new wrinkle on the similar tear-jerkers about the Germans in adjoining Belgium in 1914), but by an American editor of a major publisher right in the safe and secure haven of his New York City editorial premises, enough to make a propaganda-balloon-buster positively glow. One might hope that this would lead to a deep investigation of a hundred or so other books produced in the U.S.A. and Britain 1939-45; who knows what absorbing scandal such an enterprise might produce. The successful foisting upon the public of one knee-slapper should suggest the perpetration of others, in analogy with the conclusion that observing a rat on a farm indicates the presence of many more. And in view of the American avidity for the outpourings of mountebanks, blatherskites and snake-oil-sellers over the decades, there could be the makings of a veritable industry of disclosure of fakes (such as Leland Stowe's 1940 journalistic inventions that German success in Norway was due to a plenitude of native Norwegian traitors.)

In a book which tries to concentrate on states of mind brought about by reaction to various wartime realities,

attention to the "common soldier" obviously bulks heavily, despite the score or more of substantial deviations from this expected concentration. As a consequence one might expect that various topics would get more attention than they do, especially the pathologies of armies and related wartime behavior, which after all is advertised in the very subtitle of the book. But there are some.

For those with long memories or an interest in literature, it seems obvious that the direct ancestor or inspiration for Chapter 7 is the celebrated novel by John Dos Passos, *Three Soldiers* (Doran, 1921), with its top-heavy concentration on the subject of "barracks pettiness" and the endless aggravations of the minutiae of day-to-day army life, the continuous perpetration by the lower chain of command of irksome and often enraging trivial impositions resulting in what one World War One era writer in another context described as a residue of "sullen masses of animosity." A contemporary reviewer of *Three Soldiers* (E.L. Pearson, in *The Independent,* October 1, 1921, p. 16), remarked, "all the profanity and obscenity of talk in the barracks is reported with the pedantic accuracy of a dictaphone," and perhaps there will be readers of *War Time* nearly 70 years later who find this same quality (though they might style it "vulgarity" rather than "profanity" or "obscenity"). Such readers may agree with the First War Establishment luminary, Coningsby Dawson, and his complaint in the New York *Times* (October 2, 1921) against Dos Passos for his "intemperance in language" and his "dismal vituperation," in applying similar strictures to Fussell. There may, even today, be readers of this chapter in *War Time* who will react in the same way as the famed literary critic Henry Seidel Canby predicted concerning Dos Passos' work, that "dainty readers" might be "shocked" and others might forbid their youth to read it, but in view of what has transpired in domestic *mores* in the interim between these two books, the latter may be little more than the traditional "corporal's guard."

The brief relation on desertion in Britain at the moment of the invasion of France in 1944 merits more attention to this subject, and a note on its subsequent neglect. A related topic is the massive misappropriation of Army supplies and participation in the civilian black market in more than one region of Europe during hostilities. Carl Dreher, a widely published engineer and three-year veteran of the Army Air

Force, remarked in an article in the *Virginia Quarterly Review* (Winter, 1947) that it is questionable whether any army in history ever looted itself as did that of the U.S.A. in France, presumably in the concluding calendar year of the war. *Time* reported on one occasion that AWOLs and deserters stole a whole train in the environs of Paris. It was repeatedly reported that many military personnel were known to have sent home more money than they had been paid, while Steven Linakis, in his book *In the Spring the War Ended* (Putnam, 1965), which certainly compares with the work of James Jones, buried in novel form an additional account of widespread looting of supplies for sale to Belgians by AWOLs and deserters after V-E Day. Linakis' mention of "Slovik" reminds one that Prof. Fussell does not cite William Bradford Huie's *The Execution of Private Slovik* (Signet, 1954) and the entire subject of desertion in aspects unrelated to the exploitation of goods-starved civilian-war-zone Europe.

Fussell likewise neglects similar evidences of less than lustrous élan. Obviously in the Pacific island war a different situation existed, as there was no place to flee to upon becoming AWOL, but the New York *Post* writer John Hohenberg, in his book *New Era in the Pacific* (Simon & Schuster, 1972), brought up the subject of "insurrections" among American troop concentrations in the Far East in the closing weeks of the war in Asia. If someone is going to get involved in a detailed account of the bleak and melancholy aspects of the war's underside, it is suggested that topics such as these deserve ample airing. Among sources not found in *War Time* one might review the piece by John McPartland, "The Second Aftermath," in *Harper's* for February 1947. "This was not a generation of heroes," he declared in summary, having already demonstrated why he came to that conclusion.

All this brings up an umbilically-related subject for a book seriously concerned about *behavior*, but there is no substantive treatment in *War Time* about the administration of normal discipline in the Anglo-American armies, 1941-45. Since this was a matter of major concern in the First War, the silence merits attention. In testimony before the Senate Committee on Military Affairs February 13, 1919, Brig. Gen. Samuel T. Ansell testified that there had been 370,000 soldiers courtmartialed 1917-1918 (New York *Times*, Feb. 14, 1919, p. 1, and the shocked and outraged editorial on this figure in *The*

Nation, Feb. 22, 1919, p. 267). A vituperative controversy erupted over this, and lasted all year, with the Wilson Administration and its military establishment stoutly defending the program, and Gen. Ansell (subsequently reduced in rank) a fierce and unrelenting critic. The newspaper coverage of this battle over the military discipline program (there were many harsh sentences for really trivial offenses) would if collected make a thick volume. Apparently the situation which prevailed 1939-45 was of a somewhat different order.

Going on to other affairs, especially absorbing is Prof. Fussell's Chapter 9, "Type-casting," a recapitulation of the generally circulated stereotypes of the adversary during the war, with heavy emphasis on the Japanese, and appropriately decorated with one of the more poisonous cartoons by Arthur Szyk, unparalleled by any other caricaturist of either of the World Wars for skill in dehumanizing the enemy, putting even the formidable Louis Raemaekers of 1914-18 well in the shade. The racial nature of the war in Asia was recognized by any number of people even before it spilled over to engage the U.S.A. in December 1941, and scores of stupid views were fully aired during the nearly four years of combat thereafter. In 1945, well before its end, the famed political figure Norman Thomas described the Pacific War as "an organized race riot," and many of its outrageous excesses became widely known long ago, many spectacular examples and incidents finally being gathered together by Prof. John W. Dower in his book *War Without Mercy* (Pantheon Books, 1986); this work is cited once in *War Time* but its author is not listed in the index. An early memoir of this, at a time when the publication of such observations was deeply resented, was "One War Is Enough," by Edgar L. Jones, in the *Atlantic Monthly* for February, 1946, which this writer found most impressive. But printed references to Japanese skulls ending in the USA as ash-trays and polished shin bones as letter openers could be found (in a local example, a Colorado dentist canceled the bill of one politician's son in 1942 upon the promise of getting in return from him later a pair of Japanese ears).

People who had studied a modicum of Asian history and economics here in the decade before Pearl were aware of many preposterous stereotypes about the Japanese which are not to be found mentioned in *War Time*, and a few had more

general consequences than simply feeding the superiority fantasies of the intellectually under-privileged; the latter was part of what had brought the war about in the first place, though ignorance of that was perhaps not really the fault of those doing the fighting. One nutty notion abroad in America, which this writer remembers hearing about the time of the Shanghai crisis in 1932, was that the Japanese suffered from a racial defect which made it almost impossible for them to maneuver an aircraft correctly. Several Japanese naval fliers brought down in excess of fifty U.S. and other "Allied" aircraft in the war, one exceeding the top U.S. "ace" by about 65; respect for the Japanese, as Prof. Fussell says, was very low but respect for his Zero fighter plane was quite high for some time, until Japan ran out of materials with which to make them. Another fairy tale whispered that they had been fed misleading ship-building plans, resulting in several capsizing upon launching. This must have entertained their naval architects and shipyards, which during the war built the two largest battleships the world has ever seen; the world's largest aircraft carrier; the world's largest submarine, capable of holding three aircraft; and, among other things, the world's largest and deadliest torpedo, as the British found out off Malaya (December, 1941) and later off Ceylon (April 3-10, 1942).

It is too bad Americans did not read George Bronson Rea's Shanghai-published English-language *Far Eastern Review* in the 1920s and 1930s (Franklin D. Roosevelt apparently did once in awhile, as he had an article in it in August, 1923 which was almost fulsome in its praise of the Japanese). They might have learned via thousands of photographs of the stunning urban and industrial development going on in Japan and might have been far better prepared for what happened than to go into war in 1941 thinking they were facing idiots and weaklings swishing around in kimonos, drinking tea and bowing all the time while putting together only light bulbs, Christmas tree ornaments and silk stockings. Even people who just play games know that it is a very grave mistake to underestimate an adversary.

A telephone booth might have held those American soldiers who were aware of the book-length calls for war with Japan 1906-1941, from Homer Lea through McCormick, Pooley, Millard, the American-in-China businessman-Sinophile Carl

Crow, and related contributions from about forty others; the eerie prediction of 1941-45 by the British intelligence officer and student of naval architecture, Hector Bywater, in his famed bestseller of 1925, *The Great Pacific War* (Houghton Mifflin), which described a Japanese-American war raging between 1931 and 1933; and the tactical rehearsal in detail of the Pearl attack itself in February, 1932 by U.S. Admiral Harry E. Yarnell's ship-based war-games aerial assault. It had taken Walter B. Pitkin 535 pages just to summarize the subject through 1920 in his *Must We Fight Japan?* (Century, 1921). But at about the time of the 1932 Hawaii war games, Helen Keller, speaking in John Haynes Holmes's Community Church in New York City, suggested the emphasis was starting to switch from a U.S.-Japan war to a USSR-Japan war, which then dominated things for some five or six years, while a growing contingent of pro-Maoist, Stalinist and Trotskyite reporters started pounding the war drums in the American press. This was to be followed by a new wave of truculence beginning in the fall of 1937 with Pres. Roosevelt's quarantine-the-aggressors speech (Americans were starting to mobilize for the defense of the Euro-American colonial system in Asia), a virtual paraphrase of one delivered a short time before by the US Communist Party chief Earl Browder, and a heightening season of tension for four years after that.

It is obvious from what Prof. Fussell relates at a number of places in his book that the American soldiery in the Pacific had not the faintest idea of what they were confronting, reflecting among other things a lack of interest in a frightfully bad education for the previous 20 or more years, and had to substitute something for nothing, hence the stultified imaginations and internalizations of the ugliest of racial propaganda insinuations, all of which made things harder and worse as the war proceeded (and many of which are still in place despite the passage of 45 years). But the young men who were to do the fighting's understanding of the buildup just before the December, 1941 showdown was fully as dim, if such were possible, as it was of all the history sketched above. If, for instance, there was a single American in Hawaii who had ever heard of Kyatsu Sato's book, *A Japanese-American War Is Imminent*, issued in Japan and reviewed here by Walker Matheson five months before Pearl (*The Living Age*, July, 1941, pp. 437-38), he would have been a Western Hemisphere intellectual standout.

Going on to other things, Chapter 13, "With One Voice," is an entertaining discourse on popular culture during hostilities, both in the armed forces and the civilian world. This also excites comparison with the First War. What a literary veteran of the 1917-18 time, James Rorty, described as the "herd rhythms" of the general public and the soldiery in those days were truly *awful*, and there were in excess of three score of utterly execrable "songs" perpetrated on America and the world (some sold in the millions), especially by the phonograph, to prove it (how could you beat the likes of "Hello Central, Give Me No Man's Land," "When Tony Goes Over The Top," and "Mammy's Chocolate Soldier"?). There is no indication of it in *War Time* but in the six weeks after Pearl the composers of the land copyrighted about 300 new songs, a very large number incorporating vicious and malevolent racial and ethnic abuse, obviously directed at raising public hackles and universal murderous sentiment. But not one of them faintly approached the status of a war propaganda sing-along such as "Over There" by George M. Cohan (big in 1917, nearly ignored by the industry in 1918), and few were ever performed anywhere. It was the utterly unmartial that stuck this time, and so distressingly sentimental and treacly that the totality was an incitation to desertion. It is additionally ironic that what Prof. Fussell describes as the Second War's "singing anthem," the "Beer Barrel Polka," was a pre-war importation from Czecho-Slovakia, performed by a Prague musette orchestra, and was on the juke boxes of the country nation-wide as a wordless instrumental number well before a set of lyrics in English were supplied and generally sung in accompaniment.

A generous part of *War Time* is Prof. Fussell's fond memorial of and tribute to wartime literature, all of Chapters 15 and 16 (and parts of others, for that matter), the former being devoted primarily to Cyril Connolly and the inception and contents of the remarkable London magazine *Horizon*, which well preceded U.S.A. wartime involvement. That this should be done is entirely proper in a volume by a distinguished professor of English literature with an education spanning the Ivy Leagues of both coasts, from matriculation in the nucleus of the Claremont Colleges in California to the terminal doctorate from Harvard.

One is again impelled to recall the 1917-18 experience while reading this charming reconstruction. The second time

around the war government did not create an agency to police and censor the armed-forces reading, like the First War's War Library Service, with its perfumed and denatured reading manual, *Books In Camp, Trench and Hospital* (2 editions, 1917 + 1918). But it had a much more sophisticated guide through the corral in the shape of the publishing industry's self-policing and self-censoring Council on Books In Wartime, which blanketed both armed forces and home front with millions of copies of laboratory-tested and inexpensively-processed books calculated to boost "morale" as well as to sell political positions and other things, including recreation and what the author designates as "diversion."

He is far too realistic, however, to suggest that the Council's highbrow literature was the general fare of the soldiery at large. On p. 250 he frankly declares, "the comic book was the book of the war," "the favorite reading in the armed forces." Even this represents an advance in literacy on the previous war, however. In 1919 the War Department released figures indicating that one out of every four of those registering for conscription in 1917-18 between the ages of 21 and 31 had been unable whatsoever to read or write, some 700,000 (New York *Times*, February 18, 1919, p. 11). Those barely able to do either undoubtedly were a much larger number, especially in view of over 24 million ultimately registered by the end of the war in a somewhat expanded age spread. This illiteracy statistic, which got wide attention in the nation's post-war press, was responsible during the years 1919-23 for the first big drive to bring about the inclusion of a Department of Education in the federal government. (It is standard narrative that the decision to build an army out of conscriptees rather than volunteers was an idea of the Chief of Staff, General Hugh Scott, and impressed upon War Secretary Newton D. Baker, who "sold" the idea to Pres. Wilson. All dictionaries concede that the origins of the slang term for World War One American soldiers, "doughboys," are "obscure," but seem never to have contemplated this word in relation to the name of the key figure in the mass roundup of American manpower. One must assume dragnets of such vast scope will always uncover a lot of things those responsible for administration thereof wish they had not found out.) Whatever may be the situation, by 1941 we had a vast legion with at least a rudimentary vocabulary (word counts by specialists published in such

sources as the *Quarterly Journal of Speech* calculated that Pres. Roosevelt's famed "fireside chats" to the nation 1933-41 consisted almost entirely of the most common 900 words in the English tongue), and found that range of expression satisfied by cartoon magazines.

The author pays proper obeisance to the contemporary conventions and fixations *re* "race" and ethnic considerations which have loomed ever so much larger in the last 30 years, and manages to read history backward a bit in "presentist" fashion in so doing, finding sinister things in the spread magazine advertising of the 1940-45 time, in what was a quite innocent context then and of course seen as so abhorrent today, especially in the super-hypersensitive Halls of Poison Ivy. It is an aspect of unending tendencies to adjust the past to the present, reflected on an obvious level by the laying low of statues, renaming of buildings because the original designates have fallen into disrepute for something done long ago now thought to be shameful, expunging of past awards and honors, retroactive cancellation of university degrees and other similar efforts to demonstrate the higher degree of purity now prevailing in public affairs and the superior sanctity in perception of righteousness. Here it has become "trendy" not only to deplore the actions of predecessors, which is bound to take place in reassessments of what things mean, but also to make positive physical changes in the landscape and alterations in the printed record to emphasize that contemporaries have not only become penitent in their name *ex post facto* but are willing to consider them to be non-persons in the effort to make it evident that "conversion" to a more holy state of ceremonial conscience has been effected. This impulse not only encourages the alteration of the record: it subtly attempts to include in the record things that never took place.

It used to be a conviction generations ago that the only certainty upon the outbreak of war was that one side would not win. Modern wars are mainly lost by both sides, though it takes awhile for this to be realized. In first shock of apparent "victory," however, the "winners" are posed no questions nor ever expected to answer any, while the defeated ("victory is with the defeated," wrote the 16th century German scholar Sebastian Franck) have to answer for everything, including a range of things that should have happened if they did not.

(Many people have difficulty distinguishing what they have *experienced* from what they have *imagined*, and in wartime this becomes a widespread disability, partially reflected in such consequences as wondrous fabricated inventions, conjured-up apparitions and narrative filled with fictions, left to be undone when [and if] sobriety returns and those who have lost their heads find them again.)

In dwelling on the diversions of the armed forces of 1940-45, however, Fussell does not lean backward to examine any possible relation between then and now in another pressing matter of almost total absorption on the part of those of our moment, like "racism," namely, drugs. Preoccupation with alcohol and drunkenness as a distraction is another social fact with heavy echoes of 1917-18, but Prof. Fussell fails to pick up any strain of involvement with the hard narcotics or even marijuana, already a national recreation well before the start of world hostilities in 1939. We know World War I sent home to the U.S.A. a substantial cohort hooked on morphine, largely resulting from primary exposure in French front-line medical stations and hospitals, where it was a routinely administered painkiller. And Paris police submitted a memorandum to the Wilson government in the summer of 1920, first published here in the administration's *Commerce Reports* and filtering thereafter into the general press, claiming that 1,500 U.S. deserters were making a living at criminal enterprise in Paris and vicinity supplying guns and deriving their income "chiefly from the illicit sale of drugs." Though profoundly embarrassing and outrageously unacceptable socially in the American scene (a drunk in the family was admitted as casually as one with bad eyesight, but who ever acknowledged a dope addict?), hard drugs were as big in the Prohibition era as was booze, even if this phenomenon still lacks a decent chronicling. Maybe someone will get around to this some time, but the subject is hardly a recent topic (*vide* the famed "war on drugs" waged by the League of Nations in 1924-25 and thereabouts, while the 1909 "war on drugs" has long been forgotten).

Readers with a fair grasp of economic history will surely assess Prof. Fussell as an amateur at that kind of enterprise, and the part of his book dealing with the home front is the weakest. Only 15 when the war began and barely 20 when wounded in combat in 1945, the author obviously had no

personal experience of any significance in the complex rat race of induced administrative shortages, rationing, price controls, evasion, product degeneration and alteration, black market operations, criminal expertise of several kinds and a variety of related subjects which were a part of the economic experience here (he manages to mention a couple.) *War Time* does not come within many magnitudes of the chapter-and-verse excoriation one finds in such as Prof. Fred A. Shannon's *America's Economic Growth* (3rd. ed., Macmillan, 1951.) (The American standard of living declined markedly 1942-45 despite the flood of money which war production bestowed upon the populace.) His brief reportage on the gray, gritty bleakness of early '40s wartime Britain is good, but another part of it sounds like a remembrance-of-upper-middle-class-dinners-past, though lacking Proust's obsession with cauliflower.

Fussell's strong suit is analysis of advertising in American magazines of the war era, but he neglects the part played by advertisers, not in trying to sell the war and everyone doing their part, but in trying to prime future consumers for the period *after* the war, a sorry ploy grossly overplayed by all. As Prof. Shannon remarked acidly, "The 'golden postwar future' consisted of the ball-point pen." As for economic crime and the home front economy, we still have only a partial picture of that even now. The fortunes made by organized crime out of the war have been partially documented (see for instance the *Valachi Papers*); as the implacable Mafia-pursuer, Ralph Salerno, put it, "World War Two came as a godsend to the Mafia." On the legitimate side we may, some decade, get as clear a picture of what happened domestically as we had of 1917-18 by as early as 1925. The Senate Investigating Committee chaired by Harry S. Truman of Missouri in 1942, while revealing some $50 billion had already been skimmed off war contracts as "slush," quoted one company executive testifying before it as saying, "If it had not been for taxes, we could not have handled our profits with a steam shovel." (Shannon, *op. cit.*, p. 841.)

There have been many eloquent statements across the years describing war as the occasion for the ultimate in sacrifices. War is also the occasion for the achievement of the ultimate in swinery, and the rise to prominence, according to the famed British liberal, John Bright (1811-1889), of the worst of a

nation's leadership class or pool. Pondering this leads one to dwell for a moment upon the observation by Frank Moore-Colby, this reviewer's favorite 20th century literary critic, that "Some of the best reasons for remaining at the bottom come from looking at what is at the top."

Prof. Fussell's concluding chapter seems to have impressed early readers most, especially the gripping episodes of carnage quoted by him from various witnesses. In the main this depiction of outrageous incidents of gore and dismemberment seems to have borne in on particularly those who have no evident reading experience in World War One literature on the subject. Recommended are the books by Ellen La Motte, Georges Duhamel, Henri Barbusse, Andreas Latzko, Philip Gibbs, Roland Dorgelès and Ludwig Renn, among thirty or more memoirs which exceed what is at hand in sustained ghastliness, all but Renn appearing in the first wave of 1916-20 literary disclosure of the 1914-18 *Schrecklichkeit.* (Later in the decade there is a second surge which really does not compare with the earliest on record, though one may suggest the later books are more elegantly written.) It may be added, however, that as gruesome as are the incidents in *War Time*, anyone who had ever read reports of or talked to men attached to Graves Registration units might recall a far lengthier string of just as compelling recitations, and know that a vast number of soldiers' graves in combat lands contain only pieces of their bodies, and sometimes very little. They may also know that an uncounted multitude not only were never identified but never were reconstituted sufficiently to make possible a formal burial, as at Verdun, let alone the legions lost at sea. The World War II story, especially on the Eastern Front 1941-45 and, during much of the war, in Asia and the Pacific, may probably exceed a good part of 1914-18 if ever comprehensively told.

In a subject directly related to the above, there is no sustained discussion of the demographic impact of all the World War II loss of life upon America or Britain, let alone the rest of the world, in *War Time*, probably a reflection of its contemporary unfashionableness ("We have lost our best men," wailed a French letter writer to the editors of the American weekly *The Nation* early in 1919). Nor has anyone else since 1945 ever tried to describe the horrendous dysgenic consequences of the war to the human species as was

developed with such ominous emphasis during World War I by the globally distinguished Stanford University biologist and educator, David Starr Jordan.

Since virtually no one took the time to look around after 1945 before the newest stages of perpetual war for perpetual peace set in, contemplating *demographic* consequences simply did not take place, neither in the manner of Dr. Jordan, nor the famed Red Cross figure, Homer Folks, whose *The Human Costs of the War* (Harper, 1920) was exceeded by no other memoir in exhibiting what the just-concluded conflict had done to the race, and certainly not as in the furious books of Duhamel, *The Life of Martyrs* and *Civilization: 1914-1917* (the English titles of the translations), published here by Century in 1919. Duhamel was so repelled and disintegrated by what he had to cope with as a front line surgeon that he exploded in the conclusion of the second title above (which won a Goncourt Prize in France in 1918), "I hate the twentieth century as I hate rotten Europe and the whole world on which this wretched Europe is spread out like a great spot of axle-grease." The somber and morose assessments of these and others did not happen a second time, while the slack was immediately taken up by "defense" and the Cold War expansion into the affairs of those who permitted it or welcomed it, or who could not do anything about it. So it was no wonder that after 1945 there developed an approach which ignored demographic arithmetic and qualitative re-considerations, while assisting the emergence of a class of ideological desperadoes and related theoretical strategic "megadeath intellectual" assassins who coolly measured how many tens of millions might conveniently be sacrificed in the sustaining or extension of what was conceived as "freedom" and "democracy." Their assumptions seemed to be that it made no difference as long as the surviving breeding stock consisted of anyone resembling humans, and that no matter how physically or mentally defective a residue, the survivors could be confidently depended upon to swell a pool of offspring incorporating the joint qualities of Hercules and Isaac Newton. The assiduous peddling of and the mindless belief in the notion that things can only go up, never *down*, has helped bring about the decline or demise of more than one people and nation.

In putting together this estimate and examination of *War Time* it was considered proper to leave for the last a look at the religious dimension of the war era, but this aspect, which stands so large in sketching in the final outlines of the Great War (as Prof. Fussell calls it throughout), is almost too brief to warrant a reflection, let alone a comparison with the earlier combat. There has been no *Preachers Present Arms* (1933) dealing with World War II ("Bloodthirsty Preachers: How They Fanned War Fever in 1914-18," as *Newsweek* so succinctly summarized Ray Hamilton Abrams' book). In *War Time* the subject is mainly represented by a few pages in Chapter 16's condensed literary history of the war, stressing the U.S. experience, and what perhaps the publishing industry was wishing the troops were reading, predominantly references to inspirational uplift and related morale-propping messages and narratives, mainly biblical and historical, with very little contemporary input (there were echoes of the first war to be encountered here and there, to be sure, such as the declaration in London by the Archbishop of York, quoted by *Time* of January 29, 1940, "We are fighting for Christian civilization," along with rather frequent assertions from Anglo-American clerics about how "righteous" it all was, but in the U.S.A. there really was no Rev. Newell Dwight Hillis this time around, nor even a Rev. John Roach Straton.) And as a result there was not the exhausted mindlessness that followed November 11, 1918 and the four years of straying from the ways of peace that they were supposed to have been following, reflected in the books various theologians and preachers wrote or tried to write from 1919-21, a sad record of stupid and paralyzed incoherence which effectively baffled those who read or attempted to read this material. Essentially, what happened in the aftermath of 1918 and of 1945 was so different that dwelling on the subject is to risk starting another book.

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Early in 1958 this reviewer wrote a lengthy dispatch to the editors of the magazine *Liberation*, suggesting among other matters the necessity of a systematic and extended debunking of World War II, and that if such did not take place in the manner of 1916-36, the citizenry had better start getting themselves measured for lead underwear. The editors gave my discourse prominent disclosure in a subsequent issue, but

it inspired nothing, and a few years later, in the regime of the sainted John F. Kennedy, Americans all over the country were tearing up their driveways to install atom bomb shelters. And enough has been published in the last 30 years cringing over the possibility of a planet-wide atomic barbecue to fill a substantial library.

The war in need of deflation now having taken place so long ago, peculiar problems, provoking indeed grounds for a moment of hesitation, arise. Repeated surveys made in recent years of general levels of information prevailing reveal that there are young people who have grave difficulty placing the Second World War in the right century, let alone knowing who fought it and where. Undoubtedly there may be some among them that believe the First World War was one of the 12th-century Crusades, and if pressed, on a multiple choice test, might identify Belisarius as a junior officer under General George Patton at the Battle of Waterloo, and Procopius as a saxophone player in Duke Ellington's orchestra at the time of the 1939 New York World's Fair. In the meantime these ignoramuses are part of those who live in a world political community which has done little for four and a half decades except react to the debris and the officially-peddled legends of 1939-45, while occasionally scratching their chins and pates wondering what it is all about.

Despite this degeneracy, every now and then a book comes along stirring up the hope once more that the campaign suggested above might start materializing. *War Time* is the latest. Though it is obvious such an intent is vastly remote from the author's object in writing it, nevertheless it is pleasant to contemplate it as the putative initial entry of a season of similar works (maybe 30 more would seem about right) to memorialize World War II in a manner attractive to the general Revisionist impulse.

All times are disorderly. The notion that human affairs move in the direction of something called "normalcy" is a hallucination. The most profound and impressive modern sources of disorder are big, long wars, the aftershocks of which roll across the world for generations in a series of massive political tidal waves, though few of the politicians and warriors live to see the consequences of their endeavors, or understand them if they do. On the literary, artistic and intellectual level, however, the reverberations of these epic

struggles last far longer and probably will never entirely vanish as long as memory activated by curiosity bulks so large a part of the human psyche (it was Samuel Johnson who remarked that curiosity was "one of the permanent and certain characteristics of a vigorous mind.") *War Time* embodies, at least in some measure, the inevitable, and possibly salutary, disquiet which must arise, above all for citizens of the "victorious" nations, in contemplating the reality of the Second World War.

REVIEWS

WHY I SURVIVED THE A-BOMB by Akira Kohchi. Costa Mesa, CA: Institute for Historical Review, 1989, hardbound, 230 pages, photographs, $19.95, ISBN 0-939484-31-5.

Reviewed by Thomas Jackson

Why I Survived the A-Bomb is a moving memoir of Akira Kohchi's boyhood in war-time Hiroshima, and of the city's devastation on August 6, 1945. The heart of the book is Mr. Kohchi's keen-eyed account of his astonishing traverse of the entire city immediately after the bombing. It is a tale of suffering and bafflement that is all the more haunting for the flat, almost child-like language in which he describes a 16-year-old's encounter with the most destructive power ever unleashed by man.

The book is further useful in presenting an apologia for the course which led Japan from the Manchurian Incident of 1931 to war with China in 1937, then to the development of an East Asian empire (euphemistically styled the "Greater East Asia Co-prosperity Sphere") and war against the English, French, Dutch, and American empires in the Pacific. Despite its partisanship, Kohchi's survey serves to introduce an historical perspective, and many forgotten facts, that few Americans will have encountered elsewhere.

Less impressive are Kohchi's attempts to understand what he calls the how and why of the bombing. He supplies a potted history of the Manhattan project, and arguably exaggerates (though not by much) the malice aforethought in the operation itself (Kohchi claims that instruments dropped by parachute just before the bombing were intended to draw the attention of Hiroshimans on the ground, blinding them by the thousands when the blast followed seconds later). Fortunately, these sometimes tendentious summaries make up less than a fifth of the book, and do not detract from the power of Kohchi's first-hand accounts.

The author's boyhood in the 1930's is an ironic commentary on the world of a half-century later. His well-appointed home was filled with American appliances: Emerson radio, Kodak

camera, General Electric record player, Westinghouse fan and iron. His father, the grandson of a samurai, worked as an auto mechanic, but virtually every vehicle that came into the shop was American. Kohchi's childhood friends would gather to admire the plush seats, chrome radiators, and luxurious paint jobs of Packards, Nashs and Fords.

Japan's arms industry, however, was first rate, and the young Kohchi hardly knew a time when Japanese troops were not engaged in some far corner of the empire. When, as a sixth-grader, he learned that Japan was suddenly at war with Britain, the Netherlands, Australia and the United States, it seemed hardly different from war with China. His school principal understood the difference, and in a harangue to the assembled students, proudly proclaimed that this was real war, that Japan was the first Asian nation to threaten the white man with his own weapons.

It was, indeed, real war, and it brought great hardship. Rationing, which had already started in 1940 because of the American embargo, got worse. Stores closed because they had nothing to sell. Children scavenged for tin cans, bottles, old tires, newspapers and rusty nails. Women donated their jewelry to the war effort, and gasoline was so precious that even military officers rode bicycles.

Although the government encouraged hatred for all things American, old habits lingered. Shirley Temple movies had been enormously popular, and many young women still curled their hair. The radio started denouncing this "American" look, and children learned to jeer at waved hair, calling it "birds' nests." Women soon shook out their curls.

After the Battle of Midway, just six months into the war, schools dropped English from the curriculum, and replaced it with military training. Kohchi and his puny classmates could barely lift the antique, oversized rifles they trained with, and he sometimes collapsed from heat exhaustion. Before the year was out, the school day was often cut short so that students could help with the harvest. By early 1944, all pretense of schooling ended, and Kohchi's class went to work in a munitions factory that had been emptied by the draft.

Late that year, American B-29s began regular bombing raids. Although Hiroshima was Japan's seventh largest city, it had little military value and was not fire-bombed, but the nearby naval base at Kure was attacked several times. Kohchi

writes of watching in mortified silence as American bombers poured destruction upon his homeland, and of wishing for some kind of supernatural power so that he could stop them.

The people of Hiroshima prepared for air raids by sewing cloth dog-tags into their coats, and made thick cloth helmets. They cut fire breaks through the town, and Kohchi's house was torn down by a work crew of school children. The fire breaks would mean nothing when a single bomb fell less than a month later.

On the morning of August 6, Kohchi was 15 miles outside the city, riding a trolley to the munitions factory. The bomb blast blew the trolley off its tracks and stunned the passengers, but they were unhurt. No one knew what had happened. A huge, multi-colored cloud was rising over Hiroshima, and some thought that a volcano had erupted. Others thought there had been an earthquake. Kohchi spent the rest of the day in baffled ignorance.

Rather than go to work, Kohchi decided to go back to town to look for his father. Since the trolleys weren't running, he started on foot, guided by the towering mushroom cloud that hung over the city. At first he walked though countryside that was untouched by the blast, but before long he came across evidence of destruction. Streams of people were staggering out of the city with horrible burns all over their bodies. People dropped in agony by the roadside. He tried to help a woman to her feet, but the skin from her shoulder came off in his hand in great sheets. People who had been looking up at the silvery bomber were blinded by the flash; their eyes were milky white. Others had been burned nearly naked, and blood oozed through their blackened skin. As he drew closer to the city, the road was caked with blood.

In his ignorance of the extent of the destruction, Kohchi could not understand why buildings were left to burn out of control. He marveled at the incompetence of fire fighters who were clearly not doing their jobs. Through fire, rubble, and charred corpses, he made his way to the civil defense headquarters in the hope of learning what had happened. It was only as he stood before the deserted, flaming hulk of the building that he understood that not only was there no rescue effort but there was no one to rescue. He was practically alone in the ravaged city.

He went on to look for his father, but all the landmarks in his neighborhood had disappeared. He finally realized that even if he were standing in the ruins of his own house it would be impossible to find his father in the rubble. He walked north of the city, and slept under the stars in a vegetable field. It was only the next morning—24 hours after the bombing—that he first saw other normal, unhurt people, and learned that Americans had wrought the destruction.

Kohchi does not explain how a 16-year-old boy endured the sight of the horrors he saw that day, nor what drove him to enter the blazing city. He had a fierce, Japanese devotion to his elders, and his father had often told him of the duties of a samurai, but everyone else was fleeing the inferno. Kohchi entered the city alone; he even swam a river rather than cross a bridge, for fear that a sentry might turn him back. He covered nearly 20 miles that day, including at least three miles through the trackless hell that had been Hiroshima. His trek must surely be one of the most extraordinary efforts of that extraordinary day.

Three days later, a second bomb was dropped on Nagasaki, and six days later Japan surrendered. The surrender caught Hiroshima by surprise; even as thousands of apparently unhurt men and women were dying of radiation poisoning, what was left of the city was comically girding itself to fight off an American invasion.

Peace brought no immediate relief. There were virtually no doctors, medicines, or food, and the wounded continued to die. On September 17, a typhoon smashed the frail shelters the townspeople had thrown up. American occupation forces eventually arrived and brought supplies.

The atomic bombing, as the final agony of a war fought to exhaustion, has had a lasting effect on Japan. Japan is certainly the least militarist of all industrial nations, and revulsion at the prospect of war has been seared into the national character. As personal griefs fade into the past, a hatred of war and the tools of war is the most durable legacy of Hiroshima. At the same time, Japan's treatment of the survivors of the bombing—the *hibakusha*—has been ambiguous. There is a streak of Buddhist fatalism that justifies travails in this life as punishment for sins in previous lives. Japan has long tried to push the *hibakusha* into marginal lives and to forget about them. It is only recently, and especially outside of Japan, that

hibakusha are trotted out at "peace" rallies, where they are fawned over for their sufferings.

An American professor of Japanese literature once observed that the atomic bombings are for Japanese what the "Holocaust" is for Jews: it is the thing they are proudest of. This is, however, only half true, for the Japanese are also painfully ashamed of the bombings. Although it has become fashionable among daring Japanese to explain their nation's decision to go to war as a *pis-aller* to which they were forced by American intransigence, few can bring themselves to see the bombings as anything but the terrible fruit whose seed was sown at Pearl Harbor.

Even so, when Japanese are feeling sorry for themselves, they like to describe the atomic bombing of civilians as a cruelty that America reserved only for Asians. This is Kohchi's view, though even if America had them in time, there is little reason to doubt that it would have used atomic weapons against Germans. James Bacque's recent revelations about General Eisenhower's deliberate starving of German POWs suggests that racial ties would have been no obstacle.

Whatever the morality of exterminating 130,000 civilians with a single bomb, it remains a unique and sobering event. Akira Kohchi's first-hand account brings it to life in all its horror.

SACRIFICE AT PEARL HARBOR. One in the series "Our Century," produced by British Broadcasting Corp., and cablecast December, 1989, on the Arts & Entertainment Network. Written and produced by Roy Davies.

Reviewed by William Grimstad

Pearl Harbor will be Franklin Roosevelt's Watergate. That portentous idea was expressed fourteen years ago in an article by Percy Greaves, a leading historian of the world-wrenching 1941 catastrophe (and member of this journal's Editorial Advisory Committee until his death in 1984). Ironically, the suspicion-shrouded American naval disaster itself now may prove the opening wedge that begins to force Historical Revisionism into public awareness.

It must have been difficult in 1976 for Greaves to visualize how any significant depreciation of such a major ikon as

Roosevelt, who enjoyed immense prestige among numberless millions of Americans in his lifetime, could occur. This past December, however, with the airing of the new television documentary, *Sacrifice at Pearl Harbor*, it now seems at least conceivable that some such process may have begun, bringing with it what appears to be the very first willing and fair-minded televised exposure of World War Two Revisionist ideas.

In recent months, we have seen images of immense Josef Stalin bronzes toppled onto muddy streets by angry mobs in Prague and other East European capitals he is supposed to have "liberated." Britain's Winston Churchill, too, has come in for severe castigation in fairly widely read biographical work by David Irving. It remains to be seen not only what is in store for the third and most important of the "Big Three" World War Two leaders, but what any such devaluation might portend for war history, as well as for many bedrock assumptions of the contemporary era.

I believe that the video may profitably be analyzed from several perspectives: as "straight" Pearl Harbor Revisionist history, as a propaganda piece suggestive of shifts beneath the surface of contemporary opinion molding, as a development with possible implications for the "Jewish Holocaust" legend, and finally for philosophical hints we may draw as to how the world we live in really operates.

Actually, a certain deconstruction of the lofty Rooseveltian reputation already has begun with revelations of his (and his wife's) less-than-sterling moral character and quite active extramarital love life, among other peccadilloes. The closing minutes of *Sacrifice*, however, with their shockingly explicit chastisement of the man in terms of "culpability" for the undefended status of the base, do raise the stakes by an incalculable factor. This inevitably poses the ugly question of treason or even misprision of mass murder of the 2,403 service personnel whom Roosevelt *may* have allowed to be sacrificed, although it must be stressed that there is no juridical proof of any such intent, only a chain of suspicious circumstances.

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With minor exceptions, Pearl Harbor specialists will find little new ground broken here. The program is based upon John Toland's 1982 *Infamy* and so falls heir to that book's deficiencies as well as its strengths. One gathers that the

producers feared going too far, since even Toland has been reviled by some as an extremist.

Whatever their reasons, the scripters studiously ignore the pioneering and truly important Pearl Harbor Revisionists, the men who did all of this spadework decades ago, the men whom the academic-propaganda apparat still suppresses and clearly fears. George Morgenstern, Harry Elmer Barnes, Charles Callan Tansill, Percy L. Graves, Jr., William L. Neumann, James J. Martin—none of these names cross their lips. This restricts them to Toland, plus interviews with a number of the surviving military and naval participants.

When they do borrow from one of the pioneers, as for example in their discussion of the U.S. Army's secret radio intercept station on Oahu, which relayed to Washington undeciphered radio traffic of Japanese origin, it is without credit, even though this material was first developed two generations ago in Morgenstern's *Pearl Harbor: The Story of the Secret War.*

There are sins of commission as well. Following the Toland model, a great deal of emphasis is laid on a wide variety of people claiming to have become aware of Japanese communications, or at least intentions, before December 7, 1941, and suggesting with full benefit of hindsight that an attack flotilla was definitely known to be en route. These include apparently levelheaded individuals such as ex-Naval Intelligence operative Robert Ogg, who describes U.S. wiretapping of West Coast Japanese officials and the Navy's extensive radio surveillance of the Pacific area. Ogg's view now is that he had "a positive fix on the Japanese fleet" by the first days of December.

Leslie E. Grogan, a radio operator on Matson steamships, also is depicted receiving Japanese fleet signals when approaching Hawaii in early December, which he then turned over to Naval Intelligence in Honolulu. However, research in naval archives by Ladislas Farago (published in his *The Broken Seal*), which first disclosed the Grogan intercepts, also concludes that nothing in the records shows radio intercepts of any significance relative to Pearl Harbor before the attack. These men certainly deserve a hearing, but the situation begins to strain credibility when the cameras swing to other figures, particularly Captain Eric Nave of the Australian Navy. The aged Nave makes expansive claims to having "broken" by

late 1939 the formidable Japanese naval code, JN-25, which defied all U.S. attempts on it until well after Pearl Harbor. Concurring, the narrator intones that "it was crucial to British Naval Intelligence that every message was intercepted."

Curiously enough, though, if the British were indeed busily decoding all Japanese naval radio traffic two years before Pearl Harbor, the information did them precious little good, as was pointed out by James J. Martin when we viewed the program. In December 1941, the Japanese began blowing the Royal Navy out of the water when they deftly sank its two biggest battleships, the *Repulse* and the *Prince of Wales*, off Malaya, and sank the aircraft carrier *Hermes* and the cruisers *Cornwall* and *Dorsetshire* off Ceylon in April 1942. Where were the Eric Naves then, as Dr. Martin asked?

This brings up a persistent tendency that increasingly colors much of the Establishment's endless and seemingly compulsive rehashing of this war, not excepting "Sacrifice at Pearl Harbor." In the publishing industry, one of the largest-selling genres has always been cookbooks; however, I wonder if what we might call spookbooks may not be emerging as a serious rival, since these do seem to have become a huge sector of the Anglo-Saxon war-press output.

It has been a long time since the truly great British histories of the war, by B.H. Liddell Hart and J.F.C. Fuller, and what we are left with today are too often grandiose narratives of tide-turning, and conveniently unverifiable, exploits by one superhuman British spymaster after another. Some of that fantasizing seems to have entered in here, possibly as part of an increasingly noticeable "our finest hour" nostalgia.

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One should not belabor such failings, of course, since this is not scholarly history, after all. We should be happy that this long-suppressed material is at last coming out before the mass audience that television commands. Actually, the program does convey at least one important historical point when it notes that General Walter Short, who was in charge of U.S. Army forces at Pearl Harbor, was technically responsible for safety of the naval fleet in port. This fact always has been blurred over by Establishment hack historians trying to prop up the stubborn Roosevelt administration line that the local Navy command was to blame for losses in the raid, rather then

politicians and top brass centered around Japanophobic War Secretary Henry L. Stimson and his right-hand man, Army Chief of Staff George C. Marshall, back in Washington.

Anyone of even cursory familiarity with Pearl Harbor Revisionism will find much of interest, as many of the leading expert witnesses whom one has read of for years are discussed and, when possible, interviewed on camera: among others, Edwin T. Layton, Joseph Rochefort and Ralph Briggs, naval officers who has much to tell about the signals intercept enigma; Joe Leib, the journalist who filed a famous wire story predicting the December 7 attack a week before it happened based, he says, on a briefing from Secretary of State Cordell Hull, and Edward Hanify, longtime defense counsel to the late Admiral H.E. Kimmel, base commander, who had been incriminated by the initial, Roosevelt-staged investigation, although cleared in subsequent inquiries.

* * * * *

One wonders what might come along next in this series. There would be no shortage of further Pearl Harbor material, omitted or soft-pedaled in this foray:

- The entire matter of Roosevelt-ordered sanctions against Japan, including not only the shipping blockade mentioned here, but also freezing of financial assets, resulting in immediate depression conditions and mass unemployment in Japan, an intolerable provocation that no nation could be expected to endure;
- Material developed by Gordon Prange in his *Tora! Tora! Tora!* indicating that the Japanese attack force had orders to turn back if they found Pearl Harbor defended;
- The November 25, 1941, diary entry by "hawk" Henry Stimson admitting—incredibly—that "the question was how we should maneuver them [the Japanese] into the position of firing the first shot without allowing too much danger to ourselves." Plus many other topics.

For now, however, we have more than enough to ponder when a television production aimed at a broad audience can sketch out a new epitaph for the man who, at least among Democratic Party loyalists, has been one of the most fanatically revered political leaders in American history:

> For nearly fifty years, one question has been repeatedly asked: did Roosevelt allow Pearl Harbor to happen so that the

> surprise attack would give him the excuse to take America into the Second World War? The new evidence that has come to light strongly suggests that he did . . .

If this program really is a Revisionist "opening wedge" of some sort and not a mere fluke, it might be an occasion for a rather profound meditation as to why so much large-scale falsified history has got written in the first place. One would have to look at certain aspects of modern urban society, such as the rise of centralized communications media with vast means for censorship and quasi-Pavlovian conditioning in shaping counterfeit consensuses almost to order.

A few perceptive individuals caught the drift of this process early in the game. Senator Burton K. Wheeler of North Dakota memorably denounced Roosevelt's war jockeying in early 1941 as "the New Deal's 'Triple A' foreign policy—to plow under every fourth American boy." Of great value in any such study would be Charles Lindbergh's *Wartime Journals*, with its fascinating day-to-day record of the amazing administration and mass-media teamwork in gradually swinging around public opinion from staunch noninterventionism to a confused tension in which the Pearl Harbor *coup de théâtre* could detonate a nationwide attitude switch almost in a matter of hours.

Naturally, those of us who have taken interest in the "Holocaust" problem will give close attention to what might be the effect of a discredited Roosevelt on that later and far greater confabulation. The Pearl Harbor trumpery only concludes the explosive overture to a Grand Guignol of WW2 falsification, whose absurdist finale of Jewish immolation continues to be encored in our ears almost a half-century after the supposed event.

Strictly speaking, the future of the Hoax does not stand or fall by the reputation of Roosevelt, who of course is now ungratefully muttered at for "doing nothing about the death camps." Longer term, however, the Holocaust impresarios certainly cannot welcome a queasy climate of public skepticism that this sort of turbulence inevitably fosters. After all, if American war entry can be seen as not only duplicitous but possibly even treasonous, how easy will it be to keep up a proper aura of reverence toward the war's most sanctified episode?

So, the question of why this piece, now, remains and goads curiosity. It is hard to understand jeopardizing the entire jerry-built design of the postwar era by dethroning its chief American architect. Surely Pearl Harbor Revisionism was still safely in the "historical blackout" deepfreeze denounced by Harry Elmer Barnes. One would think that there was everything to lose and nothing to gain by compromising Roosevelt.

In the end, one comes back to observations like Churchill's famous and astoundingly blasé remark about the truth in time of war needing to be protected by "a bodyguard of lies," but then one wonders why the guard would be withdrawn afterward, considering what is at stake. Perhaps there is some greater import to the old proverb that "Lies have long legs," so that, no matter how iron-shackled, they seem eventually to get loose and start destabilizing things.

Philosophers of history might ponder whether we do not need a new research speciality to deal with the peculiarly fraud-ridden and conspiratorial character of this era. Political chicanery has always existed, to be sure: examples abound in American history. One need think only of the high-level conniving that deployed terrorist-murderer John Brown in sparking off an earlier war fever, recently explored by Otto Scott's *The Secret Six*; or the extremely dubious ratification of the Fourteenth Amendment after the Civil War, with such dire consequences in our day. Yet, it does seem that the sleight of hand is reaching ever higher orders of magnitude.

Dare one hope that this program, in its small way, signals some sort of turnaround?

BROKEN ALLIANCE: THE TURBULENT TIMES BETWEEN BLACKS AND JEWS IN AMERICA by Jonathan Kaufman. New York: Charles Scribner's Sons, 1988. 311 pages, $19.95, Hb., ISBN 0-684-18699-3.

Reviewed by Paul Grubach

Broken Alliance is an account of how the twentieth-century alliance between Jews and blacks in the United States

came into being, and how it came to be broken. Concentrating on the period since the Second World War, the author describes the rise and fall of the black-Jewish coalition through biographies of three blacks and four Jews who were deeply involved in the civil-rights movement.

The author of *Broken Alliance*, Jonathan Kaufman, is a Pulitzer Prize-winning reporter for the *Boston Globe*. A Jew with Zionist sympathies, Kaufman owns to an early perception of alienation from Gentile society and culture: "I knew that, as Jews, my family and I would always be outsiders." (p. 2)

Though not a scholarly work, *Broken Alliance* provides the reader with a detailed, and for so widely available a book, unusually frank discussion of the past, present, and future of a minority coalition which has decisively influenced virtually everything to do with black-white relations in America over the past four decades.

Author Kaufman, drawing an alliterative shaft from Jesse Jackson's rhetorical quiver, writes that the history of black-Jewish relations went through three phases: "Cooperation," "Confrontation," and "Competition and Conflict." Late in the book, he offers the reader a short synopsis of the factors which allegedly fostered the Jewish-black alliance:

> Blacks and Jews were brought together by intersecting agendas. Jews, emerging from the catastrophe of the Second World War, their recent past shaped by their experience of anti-Semitism in the United States and the legacy of Eastern European socialism, latched onto a political agenda which, they believed, would ensure their success in America: Society should not make distinctions based on race or religion. That was good for blacks—but it was good for Jews, too. Blacks, readying in the 1950's for yet another assault on segregation, emboldened by the Supreme Court's decision in *Brown* vs. *Board of Education* abolishing segregated schools, were willing to reach out and work with white allies. They accepted the help of Jews as people who could make a difference. There was genuine love and cooperation in the civil rights movement, but for some blacks and Jews, the main motivation was not an alliance but success. The alliance was a means to an end, not an end in itself. (p. 268)

Interestingly enough, the book fully vindicates claims which just a few years ago would have evoked the dread "anti-Semite" label. *Broken Alliance* shows that Jews were a

ubiquitous and pervasive force within "black" organizations and the civil rights movement, often exercising significant authority over the black rank and file. "It was Jewish intellectuals, as well as lawyers and fund-raisers, who made the greatest contributions to the civil rights movement." (p. 108)

Several prominent Jews, including America's leading Reform rabbi, Stephen Wise, were among the founders of the NAACP in 1909. Joel Spingarn, an English professor at Columbia, became the NAACP's chairman in 1914 and served off and on in that role until his death in 1939. His brother, Arthur Spingarn, headed the NAACP's legal struggle; he drew upon the expertise of Jewish legal scholar Felix Frankfurter. The head of the American Jewish Committee, Louis Marshall, argued on behalf of the NAACP before the Supreme Court. Kaufman points out:

> At a time when the cause of black rights was far from popular, Jewish givers gave tens of thousands of dollars to keep the NAACP on its feet. In 1930, the onset of the Depression threatened the NAACP's future. William Rosenwald, son of Julius Rosenwald, the founder of Sears, Roebuck, offered to donate $1,000 annually for three years if four others agreed to match the gift. Four did, three of them Jews—Herbert Lehman and Felix Warburg, financiers, and Harold Guinzburg, head of the Viking Press—and one non-Jew, Edsel Ford. (pp. 30-31)

In the summer of 1964, over half the white students heading south to engage in "civil rights" work were Jewish (p. 19). Kaufman adds:

> . . . Jews wrote most of the checks that bankrolled the fights of Martin Luther King and his Southern Christian Leadership Conference (SCLC); of SNCC, the Student Nonviolent Coordinating Committee; and the Freedom Rides of James Farmer and CORE (the Congress of Racial Equality). Ever since the early years of the NAACP more than fifty years before, with a Jewish president and, a few years later, a black national organizer, leading Jews on the board of directors, and a vocal black membership, blacks and Jews were linked in the fight to end racial discrimination. (p. 19)

An examination of the top leadership of the civil rights organizations in the 1960's shows that where there was a black-white alliance for civil rights, it was often a black-Jewish alliance. In addition to Jack Greenberg, director of the NAACP

Legal Defense and Education Fund, who is profiled in the book, Kaufman points out that:

> [Martin Luther] King's top white adviser was Stanley Levison, a Jewish lawyer whom the FBI believed was a communist agent but whom King relied on to handle his finances, edit his books, and give counsel during some of the crucial crises facing the movement. The president of the NAACP and one of King's top contributors was Kivie Kaplan, a retired Boston businessman who—personally and through friends—gave hundreds of thousands of dollars, often after a hurried phone call from King or one of his lieutenants. Over at CORE, James Farmer's top fund-raiser and a key speech writer was Marvin Rich, later succeeded by another Jewish civil rights advocate, Alan Gartner. Jews made up more than half the white lawyers who went south to defend the civil rights protesters. They made up half to three-quarter of the contributors to civil rights organizations, even to the more radical organizations, like SNCC. (pp. 85-86)

Kaufman points out what he believes gave rise to the coalition: "Both [blacks and Jews] shared a common desire to break down the barriers of prejudice. Both shared a common enemy: the prejudiced white Gentile." (p. 268)

Ultimately, according to the author, the alliance broke up because the expectations and interests of blacks and Jews began to diverge and conflict. Every major Jewish organization, with various degrees of hostility, opposed affirmative action, whereas blacks supported it.

There have been disputes over foreign policy as well. Since the 1970's, some Black leaders have emerged as major critics of Israel and political Zionism. Blacks are unhappy with Israel's intimate relations with South Africa, and the tendency of American Jews to rationalize these. As one politically active, thirty-five-year-old black lawyer, Melanie Lomax, put it, many younger blacks ". . . don't respect my parents' generation that was so much in the pocket of the Jewish community . . . Younger blacks are intent on breaking that stranglehold." (p. 280) Kaufman adds: "For blacks like Lomax, Jews have become the enemy, the obstacle they must overcome in fighting for political and professional success." (p. 280)

Despite Kaufman's careful documentation, which does not detract from his breezy style, one of his central theses, i.e. what it was that gave rise to massive and enthusiastic Jewish

involvement in the civil rights movement, appears flawed.

The author claims that three factors promoted Jewish devotion to creating a racially integrated society in America. According to Kaufman, ". . . Jews had turned to black causes out of sympathy fueled by the radical politics of Eastern European immigrants, by their own experience with discrimination, and by the horror of the Holocaust." (p. 33)

Since Kaufman has demonstrated that the central Jewish role in the civil rights movement antedated the "Holocaust" by at least two decades, this factor may easily be subsumed in that of Jewish "experience with immigration." But even if the "Holocaust" is left to figure as an independent factor, Kaufman's tripartite explanation for Jewish behavior in America collapses when put to the test elsewhere: specifically, in Israel.

The Zionist state and nation which arose in 1948 might be said to have owed its existence to the "Holocaust," if that label be attached to the actual German policy of promoting immigration and then turning to expulsion of the Jews of Europe rather than to a fictitious extermination attempt. Modern Zionism, of course, is supposed to have derived much of its impetus from the recognition of leaders like Theodore Herzl that Jews could never hope to be free from discrimination and the threat of persecution in Gentile nations. Finally, among the Zionists who settled in Palestine before the war and flocked there afterwards, there were East European radicals aplenty, and "labor Zionists" of various socialist hues, including Marxists and sometimes even Marxist-Leninists on the far left, first established, then, until a little over a decade ago, governed Israel.[1]

By Kaufman's criteria, the Jews of Palestine should have championed the rights of the native Arab population. As Revisionists have long known, thanks in good part to courageous Jews such as Alfred Lilienthal, the Zionists did anything but that, and have rather intensified their mistreatment of the Palestinians to the extent that by now every sentient American is aware of it. Far from working for and integrated society in which Jews and Arabs functioned as social and political equals, the Jews who founded Israel created a society in which Israeli Jews dominate "Israeli" Arabs, a separate and unequal society in which discrimination is part of the established social order.[2]

For example, ninety per cent of Israel's territory has been legally defined as land which can be leased and cultivated only by Jews. Key institutions such as the kibbutz are reserved exclusively for Jews, as the Israeli scholar Uri Davis has recently reminded us in his thorough study, *Israel: An Apartheid State.*[3]

Were Jews around the world, and as Kaufman amply demonstrates, particularly in America, not such overbearing critics of national, racial, and religious exclusivity all this might seem like carping. But this stridency, coupled with the fact that the Zionist ideology is a product of more than visceral ethnocentrism, prompts one to wonder if what is sauce for the Gentile goose shouldn't be the same for the Jewish gander, and to ask, more pointedly, why the Zionists opted for national socialism in Israel while so many of their kinsmen were promoting international socialism from America to Russia.

The failure of *Broken Alliance* to offer credible grounds for the vital leadership and support Jews have lent the civil rights and integration struggle is disappointing. Unanswered and unrefuted, the claims of black nationalists, and recently of more than a few black assimilationists, that the Jewish role was prompted by a desire for Jewish control, stemming originally from the commanding role of Jewish merchants and renters in black economic life, and prompted more recently by murkier motives linked to Jewish nationalism, will continue to work their mischief. Nor does this exhaust *Broken Alliance*'s failures of insight.

Kaufman never seriously addresses the possibility that active Jewish hostility toward Gentile society and values might have been a factor in taking the part of a group largely shunned by American whites at the start of this century. As Jewish political scientists Stanley Rothman and S. Robert Lichter have shown, this seems to have been a motive for many Jewish civil rights activists. In the words of one of their informants:

> . . . my activity in the civil rights movement was maybe less in terms of a genuine love, say, for black people at the time than with some kind of identification with white people who were disaffected from white society.[4]

The author's openness about the effects of the encroachment of the urban black underclass on old Jewish neighborhoods is instructive not only for its frank sympathy

for Jews, but by its contrast with Kaufman's evident attitudes toward non-Jewish Whites in similar situations. As he points out:

> In the wake of the urban shifts of the 1960's, Jewish neighborhoods in city after city in the North became black. The shift was often accompanied by a rise in crime and a decline in the neighborhood, often the result of city governments cutting back police protection and other city services . . . For a time in the 1960's, there seemed to be no Jew who did not have a grandmother, a cousin, an elderly aunt, a family friend living in a once Jewish, now black ghetto, hemmed by crime and fear. (p.8)

Dealing with these traumas in microcosm, in his chapter on Jewish Chicagoans Bernie and Roz Ebstein, who moved to the suburbs after repeated incidents of black hostility, Kaufman writes of their ". . . struggling over to stay or leave. It wasn't a question of racism." (p. 184) Yet his image of Gentile disinclination to be driven from *their* neighborhoods is provided by a lurid evocation of white resistance to Martin Luther King's stagey march through Chicago's Marquette Park in 1966, which Kaufman blows up into something approaching a combined pogrom, Nuremberg rally, and lynching bee (fatalities: 0; two were killed and fifty-six injured in a riot in a black Chicago neighborhood three weeks before).

Surely there is no question that black Americans have suffered discrimination and oppression, and given that American blacks are citizens of a country which their ancestors have inhabited for centuries, the civil rights movement was often inspired by legitimate concerns. Kaufman's heavy investment in universalism (outside Israel) blinds him, however, to the possibility that blacks may legitimately seek not merely self-determination—"black control over black lives"—but separatism, oviating the need for white and Jewish mentors to shepherd them to integrated pastures. Likewise, he blinds himself to the possibility that America's white majority might have a legitimate interest in preserving its own identity.

Notes

1. See Ben Halpern, *The Idea of the Jewish State*, 2nd ed. (Cambridge, MA; Harvard University Press, 1969); Dan Horowitz and Moshe Lissak, *Origins of the Israeli Polity: Palestine under the Mandate* (Chicago: University of Chicago Press, 1978); Israel T. Naami, *Israel: A Profile* (New York: Praeger Publishers, 1972); Baruch Kimmerling, *Zionism and Territory: The Socio-Territorial Dimensions of Zionist Politics* (Berkeley, CA: University of California, 1983); Mitchell Cohen, *Zion and State: Nation, Class and the Shaping of Modern Israel* (New York: Basil Blackwell, 1987); Howard M. Sachar, *A History of Israel: From the Rise of Zionism to Our Time* (New York: Alfred A. Knopf, 1979).
2. Ian Lustick, *Arabs in the Jewish State: Israel's Control of a National Minority* (Austin, TX: University of Texas Press, 1980).
3. Uri Davis, *Israel: An Apartheid State* (London: Zed Books Ltd., 1987).
4. Stanley Rothman and S. Robert Lichter, *Roots of Radicalism: Jews, Christians, and the New Left* (New York: Oxford University Press, 1982).

A Visit to Auschwitz

ENRIQUE AYNAT

From the 18th to the 25th of June of 1989 I was in Poland with the aim of visiting the State Museum of Oświecim (the old German concentration camps of Auschwitz and Birkenau) and carrying out research in the Museum's archives.

Arrival at the Camp

I arrived at the camp on June 19, 1989 and immediately contacted one of the secretaries, telling her the purpose of my trip. The secretary immediately telephoned Mr. Kazimierz Smoleń, the director of the Museum, and then, I suspect at the request of Mr. Smoleń, asked for my academic qualifications. I showed her various credentials I had brought with me from Spain (one from the library of the University of Valencia and another identifying me as a researcher in the archive of the Spanish Minister of Foreign Affairs). She appeared to be impressed by these documents but told me that before gaining access to the archives I must have an interview with Mr. Smoleń.

First Interview with Mr. Smoleń

The interview took place at 12 o'clock the same day, June 19, and lasted approximately 30 minutes. Mr. Smoleń seemed to be distrustful. The conversation was carried on through an interpreter who spoke English (other than Polish, Mr. Smoleń speaks only German). I explained to him that I was doing research on the "Auschwitz protocols"[1] and on the crematory furnaces of Auschwitz-Birkenau.

First of all I asked him if there were any documents in the archives relating to the arrival, stay, and escape of the supposed authors of the "protocols." It is known that the Germans kept daily "admittance lists" (*Zugangslisten*) in which they entered personal data on the prisoners. They likewise kept a "prisoner count book" (*Stärkebuch*) in which, among

other information, they entered every day the names of prisoners who had escaped. Mr. Smoleń answered me by saying that the "admittance lists" and the "prisoner count book" corresponding to the dates of the arrival and escape of the five supposed authors of the "protocols of Auschwitz" no longer existed, doubtless because they had been destroyed by the Germans or been lost.

I also asked him if he knew the identity of the fifth escaped prisoner, a Polish commanding officer who was still unknown at least to all the specialists. He replied that yes, he knew the man in question, a Doctor Jerzy Tabeau, who was still alive and a cardiologist and professor on the medical faculty of the University of Cracow. He told me that Tabeau has not written anything regarding his stay in Auschwitz since the end of the war.

I next asked him what opinion he held regarding the thesis of the French "Exterminationist" Jean-Claude Pressac, who maintains that the Birkenau crematoria were conceived without any criminal intent, but were merely later modified for use as instruments of extermination.[2] Smoleń made it clear that he was decidedly not of that opinion. Smoleń said he was personally acquainted with Pressac, who has been doing research in the museum archives. He indicated that he would like to know more about Pressac's thesis, and since I had brought along photocopies of his articles, we made an appointment to meet the following day, when he would bring along a French language interpreter.

Second Interview with Mr. Smoleń

The interview took place at 10:15 a.m. on June 20 and lasted approximately 45 minutes. As expected, it was carried on through an interpreter in French.

Mr. Smoleń said that he had not read Pressac's writings. He stated that at no time had Pressac ever conveyed to him his conclusion that there was nothing out of the ordinary in the original conception of the crematories. Naturally, Smoleń did not agree with the thesis. In his opinion, Pressac had come to a false conclusion from the fact that the designation "gas chamber" does not occur in the crematory plans. I pointed out to him that Pressac bases his thesis on the fact that the plan of the crematories is ridiculously ill-suited for carrying out a massive, industrial-type extermination of human beings. Mr.

Smoleń said that Pressac was a pharmacist rather than a professional historian and implied that he lacked competence in historical matters. I believe Mr. Smolen was thinking, about then, that it had been a mistake to permit Pressac free access to the archives.

I find Smoleń's opinion to be most significant in that it sees the thesis of Jean-Claude Pressac—considered by some Exterminationists" to be the foremost expert in the matter of the Birkenau crematories—as a head-on challenge to the official thesis defended by the authorities of the State Museum of Oswiecim.

I also questioned Smoleń about a document of the "Central Construction Office of the Waffen-SS and Police of Auschwitz" (*Zentralbauleitung der Waffen SS und Polizei Auschwitz*), dated the 28th of June of 1943, which gives the daily cremation capacity of the crematories of Auschwitz and Birkenau. According to this document, Crematoriums II and III of Birkenau were each capable of cremating 1,440 cadavers per day. I pointed out to him that this was a greatly exaggerated figure, not even within the capacity of the most modern of today's crematories. Mr. Smoleń replied that the document was indeed authentic and confirmed by the testimony of a survivor, Filip Müller. I raised the objection that the testimony of Filip Müller, who was supposedly assigned to the crematories during this time at Birkenau, could hardly be considered a trustworthy historical source, firstly because it had been written 34 years after the war, and secondly because it contained passages that were not worthy of any credibility whatsoever.[3] Mr. Smoleń nonetheless affirmed that Filip Müller's testimony was irrefutable.

It is very significant that in order to uphold the veracity of this document from the *Zentralbauleitung* of Auschwitz the museum director should cite testimony so little worthy of credibility as that of Filip Müller.

I next asked him for the register numbers of the supposed authors of the "Auschwitz protocols,"[4] a subject we had discussed the day before. I asked him to explain where the register numbers had come from that were published in the "calendar" of the Museum,[5] if, as he had said the day before, the Germans had destroyed all the documents pertaining to the matter. Smoleń hesitated a moment, then answered that he would have to study the question and that I should put it in writing. He said he would answer me by letter.[6]

Figure 1
Inscription on the Birkenau monument

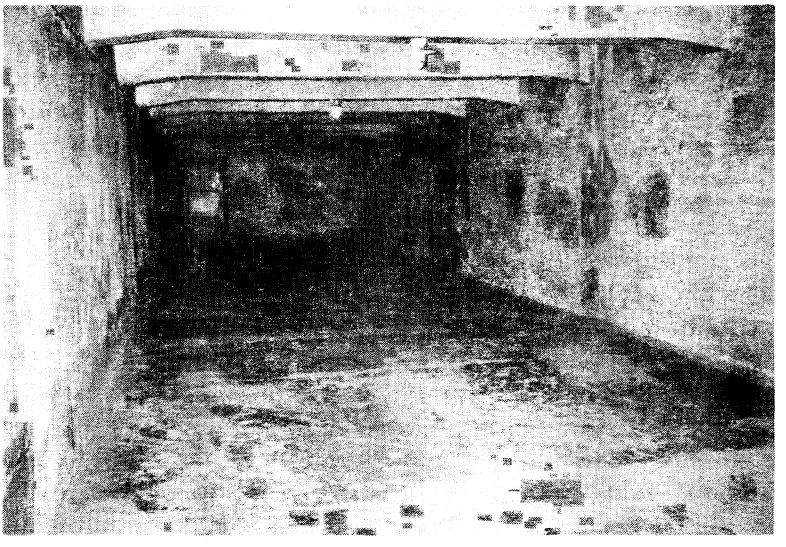

Figure 2
Auschwitz. Alleged gas chamber in Crematorium I

At this point Mr. Smoleń declared that he was in a hurry, since he had to attend a meeting. He told me to put any other question I had for him in writing. I nevertheless asked him for the number of deaths that had occurred in Auschwitz-Birkenau during the entire war. He replied that this number was now subject to discussion, that the exact number of victims could not be determined, but that it was somewhere between a million and four million. However, this uncertainty with respect to fixing the number of the victims of Auschwitz-Birkenau contrasts sharply with that of the Birkenau monument, which sets the figure of those slain unequivocally at four million (see Figure 1).

Finally, I asked Mr. Smoleń for authorization to carry out research in the archives on the plans of the Birkenau crematoriums, as Pressac has done. He answered by saying that the keeper of the archives was on vacation and that it was impossible. I pointed out to him that I had come from Spain for the express purpose of research in the archives. He replied that I should have written beforehand announcing my arrival. Nevertheless, he said, I could request the plans by letter and he would send me photocopies. After some insistence, I did obtain permission to go into the archives for the *sole* purpose of studying the telegrams sent to the Gestapo reporting the escape of four of the supposed authors of the "Auschwitz protocols."

The Telegrams to the Gestapo

In the archives (block 24), I could see that I was the only visitor and that there were several employees who appeared to be idle. I was provided with a volume containing the telegrams received by the *Staatspolizeistelle* of the Gestapo in Hohensalza. These were original documents. Among them were the telegrams reporting the escape of Rosenberg, Wetzler, Mordowicz and Rosin. I studied them for 45 minutes, comparing them with the other telegrams. In outer aspect (paper, seals, ink) they seemed authentic, although since I lack the qualifications of an expert, I am not really the one to express an opinion as to their authenticity. As for the content, it surprised me that they offered no marks of identification for the prisoners, not even their camp register numbers.

I obtained photocopies of the documents.

Trip to Cracow

On 22 June 1989 I traveled to Cracow with the intention of finding Doctor Jerzy Tabeau. I checked the telephone directory and got the address and telephone number of Doctor Tabeau, although a taxi driver later told me that there was no such address, as I could verify from a map of the city. No one answered the telephone.

The information given in the telephone directory was as follows:

Doctor Jerzy Tabeau
Buczyńskiego 7
Telephone: 37-99-63.

Visit to the Museum Installations

I spent three days looking over the remains of the Auschwitz and Birkenau concentration camps.

At Auschwitz, the supposed gas chamber of Crematorium I (see Figure 2), which is the place most frequently visited, merits special attention. This area was initially a mortuary (*Leichenhalle*); in June of 1943 it was converted into an "antiaircraft shelter for the SS infirmary, complete with an operating room" (*Luftschutzbunker für SS Revier mit einem Operationsraum*).[7] The Germans then constructed a number of partition walls within the room to protect it against shock waves from the bombs. After the war, the Museum authorities tore down the partitions in order to give the area a feeling of greater capacity. However, traces of these partitions are still visible on the walls and floor. The miserable dim lighting of the place is no doubt for the purpose of hiding the modifications made after the war.

There was also a swimming pool within the Auschwitz camp area for the use of the internees (see Figure 3). This swimming pool is situated on the south side of the camp and outside the tour route established by the Museum authorities for visitors. The reason for this, in my opinion, is that the presence of a recreation installation doesn't fit in very well with the image they attempt to give Auschwitz as a "death camp."

As for the Birkenau camp, it contains the remains of four crematoriums wherein allegedly the extermination of most of the Jews transported to Auschwitz was carried out. These crematoriums were destroyed by the Germans shortly before

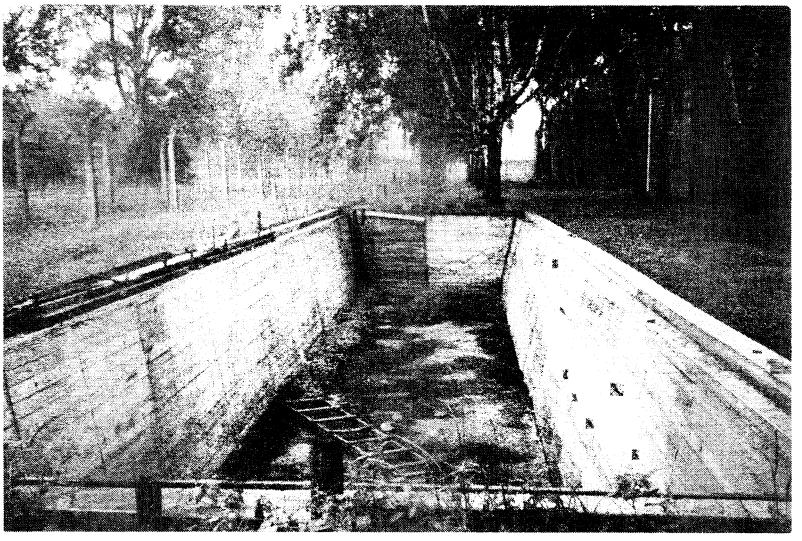

Figure 3
Auschwitz. Swimming pool

Figure 4
Birkenau. Remains of Leichenkeller 1 (Crematorium III)

Figure 5
Birkenau. Remains of Crematorium V

their evacuation from the camps. All that is preserved of Crematoriums II and III are the ruins of the buildings and the half-buried remains of the mortuaries (see Figure 4).[8] The scanty remains of Crematorium IV are completely covered by vegetation, and all that is left of Crematorium V is the cement floor, a few traces of the interior brick partition walls and a jumble of scrap iron in place of what was once the ovens (see Figure 5).

"Remake" of Crematorium II-III

The Museum authorities are putting together a "remake" of Crematorium II-III in sector B II f of Birkenau, where formerly the sports field was located. At a glance, it appears to be a full-size reconstruction. The crematory building is made of "papier-maché" held up by beams and strips of wood. The half-buried mortuaries (*Leichenkeller*) are made of concrete and do not follow the dimensions of the plans. On June 21, 1989, the construction was encountering considerable difficulties. The concrete ceiling of *Leichenkeller* 1 had great cracks in it, and *Leichenkeller* 2 was under several inches of water. Part of the "papier-maché" structure had collapsed a short time before.

Notes

1. The "protocols of Auschwitz" are three affidavits, supposedly written by five escapees from Auschwitz, which were circulated secretly beginning in the spring of 1944. In them are delineated the principal aspects of what is now the official Auschwitz thesis.
2. J.-C. Pressac's thesis appears in "Les 'Krematorien' IV et V de Birkenau et leurs chambres à gaz. Construction et fonctionnement," [The "Crematoriums" IV and V of Birkenau and their gas chambers. Construction and Functioning], *Le Monde Juif* (Paris), No. 107 (1982), pp. 91-131; "Les crématoires II, III, IV, et V," in *L'Album d'Auschwitz. D'après un album découvert par Lili Meier, survivante du camp de concentration* [The Auschwitz Album. From an album discovered by concentration camp survivor Lili Meier], (Le Seuil, s.l., 1983), pp. 207-220; "Étude et réalisation des Krematorien IV et V d'Auschwitz-Birkenau" (Plan and Realization of Crematories IV and V of Auschwitz-Birkenau], in *L'Allemagne nazie et le génocide juif* [Nazi Germany and the Genocide of the Jews], (Gallimard-Le Seuil, s.l., 1985), pp. 539-584.
3. Müller, Filip, *Trois ans dans une chambre à gaz d'Auschwitz* [Three Years in an Auschwitz Gas Chamber], (Pygmalion/Gerard Watelet, Paris, 1980). The Italian researcher, Carlo Mattogno, in his *Auschwitz: un caso di plagio* [Auschwitz: A Case of Plagiarism] (La Sfinge, Parma, no date) has proven that Müller's testimony is in part a plagiarism of the work of Miklos Nyiszli, *Auschwitz. Tagebuch eines Lagerarztes* [Auschwitz: Diary of a Camp Doctor]. [See pages 5-24 of this issue of *The Journal.*—ed.].
4. The supposed authors of the "protocols of Auschwitz" were Alfred Wetzler, Rudolf Vrba, Arnost Rosin, Czeslaw Mordowicz and a "Polish officer" identified by Smoleń as Jerzy Tabeau.
5. Czech, Danuta: *Kalendarium der Ereignisse im Konzentrationslager Auschwitz-Birkenau* [Calendar of Events in the Auschwitz-Birkenau Concentration Camp], *Hefte von Auschwitz* (Oswiecim, No. 7, 1964, pp. 87 and 97).
6. I put this question to Mr. Smoleń in writing. Up to the moment of writing these lines I have had no response.
7. Thion, Serge: "Vérité historique ou vérité politique? Le dossier de l'affaire Faurisson" (La Vieille Taupe, Paris, 1980), pp. 314-317. The text comprised in the indicated pages is actually by Robert Faurisson.
8. A study of these crematoriums may be found in an article by Enrique Aynat Eknes: "Crematoriums II and III of Birkenau: A Critical Study, *The Journal of Historical Review* (Torrance), VIII, No. 3 (1988), pp. 303-358.

(All photographs are by the author.)

An Interview with General Otto Ernst Remer

Conducted by Stephanie Schoeman

TRANSLATED BY MARK WEBER

Q: General Remer, what was your role in the Second World War?

A: . . . I was a front-line commander, and I led combat units throughout the war years. The only exceptions were a three-month period in Berlin as commander of the Berlin guard regiment and another three months as commander of the bodyguard brigade of Hitler's headquarters.

Eventually I became a general and division commander. By personal order of Hitler, my division was sent into combat on the Eastern front only in the most critical areas, as a kind of fire brigade. And I remained a combat commander until the final day of the war.

Q: What is your view of the Polish Corridor crisis and the outbreak of the war in 1939?

A: In September 1944, when I was commander of the guard unit at Hitler's headquarters, I spoke with Hitler during a walk together outside. I asked him: "My Führer, may I speak frankly with you for a moment?" "Of course," he replied. I then asked him: "Why did you really attack Poland? Couldn't you have been more patient?"

Hitler had only asked for an extra-territorial highway and rail line across Polish territory, and he wanted the return of Danzig to the Reich. These were really very modest demands. With a bit more patience, couldn't he have obtained these, in much the same way that Austria and the Sudetenland had been united with the Reich?

And Hitler replied: "You are mistaken. I knew as early as March 1939 that Roosevelt had determined to bring about a world war, and I knew that the British were cooperating in this, and that Churchill was involved. God knows that I

certainly did not want a world war. That's why I sought to solve the Polish problem in my own way with a kind of punishment expedition, without a declaration of war. After all, there had been thousands of murders of ethnic Germans and 1.2 million ethnic German refugees. What should I have done? I had to act.

"And for that reason, four weeks after this campaign, I made the most generous offer of peace that any victorious leader could ever have made. Unfortunately, it wasn't successful."

And then he said: "If I had not acted as I did with regard to the Polish question, to prevent a second world war, by the end of 1942 at the latest we would have experienced what we are now experiencing in 1944." That's what he said.

Q: Was Hitler too soft on England?

A: . . . That was a mistake of Hitler's. Hitler always pursued policies based on ideology. One result was the alliance with Fascist Italy, which ended in the betrayal by Italy. And Hitler always believed in the Nordic-Germanic race and in the Nordic people, which included the English. That's why he made repeated offers of peace to Britain, which were always brusquely rejected. That's an important reason why we never occupied Britain, which would have eliminated Britain from the war. But for ideological reasons, Hitler did not do that, which was certainly a mistake. But, after all, who does not make mistakes?

Hitler once said to me: "Every day that this war continues keeps me from doing the work that I am still destined to accomplish for the welfare of the German people."

He was referring to his domestic policies and programs. Hitler was terribly unhappy that he couldn't accomplish these things, but instead had to devote himself to the war. The period of peace lasted only six years, but what a great transformation was achieved during that short time!

Q: What about Dunkirk?

A: Treasonous officers, who knew about the German plan to invade Britain, which was known as operation "Sea Lion," reported to Hitler that a sea invasion of England was not militarily possible. They made this report, even though they knew it was not true, in order to prevent the invasion for political reasons. All this came out after the war. [Fabian von] Schlabrendorff testified to this effect at my trial.

Q: Did you agree with Hitler's policies, particularly his policy towards Russia?

A: Regarding the military campaign against the Soviet Union: First of all, it should be clearly understood that at the time of the Balkans campaign in Yugoslavia and Greece in early 1941, when we had ten divisions on the entire length of the Soviet border, the Russians had stationed 247 major military formations on our border. After the conclusion of the Balkans campaign, we then quickly placed at most 170 major military units on the border with the Soviet Union. The Russians had readied themselves for an attack.

The initial successes of our forces against the Soviets were due to the fact that the Russians were not stationed in defense positions, but were instead positioned right at the front for attack, which made it possible for us to quickly encircle large Soviet forces. Thus, in the first weeks of the war, we were able to capture more than three million prisoners of war as well as enormous quantities of war equipment, all of which was on the frontier, positioned for attack.

That's the truth of the matter, which can be proven. I recently spoke with a Mr. Pensel [?], who was a long-range aerial reconnaissance pilot. In the period before the beginning of the Soviet campaign, he flew as far as the Don River and observed and reported on this enormous concentration of Soviet forces on the border.

I also know from my own experience in the Russian campaign, and with the Russian prisoners, about the preparations by the Soviets for an imminent attack against Europe. The Russians were hoping that we would move against Britain so that they could then take advantage of the situation to overrun Europe.

Q: Do you believe war with the Soviet Union was inevitable following Hitler and Molotov's meeting in November 1940?

A: Soviet Foreign Minister Molotov demanded the Dardanelles. That is, we were supposed to approve the turning over of foreign territory which belonged to the Turks. Molotov thus made provocative demands which simply could not be met. Hitler was also conscious of the Soviet takeover of territory in Romania, at a time of supposed peace. Hitler also knew that the anti-German uprising in Belgrade, Yugoslavia, was organized by the Soviets. It was the Russians who

wrecked the relationship between Germany and the Soviet Union.

And after he received more and more reports of Soviet preparations for an attack against Germany and Europe, Hitler reacted. I am thus absolutely certain that Hitler did not originally plan to attack the Soviet Union. Instead, he acted as the changing situation demanded.

Q: Is it true that the Germans referred to the Russians as "subhumans"?

A: Nonsense! The Russians are human beings just like everyone else.

Your question, whether we called the Russians "subhumans," is nonsense. We had a first-class relationship with the Russian people. The only exception, which was a problem we dealt with, was with the Soviet Commissars, who were all Jews. These people stood behind the lines with machine guns, pushing the Russian soldiers into battle. And anyway, we made quick work of them. That was according to order. This was during a war for basic existence, an ideological war, when such a policy is simply taken for granted.

There was sometimes talk about the so-called Asian hordes, and ordinary soldiers sometimes spoke about subhumans, but such language was never officially used.

Q: Wouldn't the Russians have fought with the Germans if they had not been so badly treated?

A: The Russians, that is, the Ukrainians and the people from the Caucasus, volunteered to fight, but we were not in a position to take advantage of this. We didn't have enough weapons. In war, there is a lot that ideally should be done, but we simply couldn't do it.

The Arabs also wanted weapons from us so that they could liberate themselves. And the Spanish leader Franco also wanted weapons as a condition for entering the war, but we simply didn't have enough ourselves.

The German armaments program did not really get going until after the war against the Soviets was underway. We started with 3,260 tanks. That's all we had, but the Soviets had 10,000. At that time our monthly production was 35 tanks. Imagine that! It wasn't until October 1944 that we reached the high point of our production of 1,000 tanks per month. So, our monthly production of tanks went from 35 in 1941 to 1,000 in

late 1944. That's quite a difference, and it's proof that we were simply not militarily prepared for a world war.

Q: Where were you serving when the Soviet forces reached Germany?

A: I was the guard commander at the Wolfsschanze, Hitler's headquarters in East Prussia. I was there with part of my unit. . . It was still being organized, and wasn't yet ready.

I participated in the counter-attack near Goldap, which was meant to throw back the Russians. However, that action lasted only eight days.

Q: Can you say something regarding Soviet atrocities against German civilians?

A: I myself saw cases involving women who had been killed, their legs spread apart and sticks thrust in, and their breasts cut off . . . I saw these things myself, in Pomerania.

I spoke about this on the radio, and described it. Dr. Goebbels asked me to describe this in detail, and he sent a radio team to interview me for that purpose. That was in the area around Stargard, where I saw this.

Q: What of the Soviet "Asiatic" troops?

A: It was terrible. The soldiers who did those things were at the front . . . Asians, Mongols, and so forth.

Q: Were these atrocities part of conscious policy?

A: These things were done very consciously. They sought, in this way, to break our so-called class or elite mentality.

Q: Before you spoke of the Jewish commissars . . .

A: The problem was that in the Soviet army, in contrast to our army and all other armies, the Russians had political commissars who, along with the military commanders, had authority to give orders. Almost all of them were Jews.

For example, in this regard, I observed something in Tarnapol and in Zolochev, which are east of Lvov [in Ukraine], during the course of a very rapid and successful military offensive.

We had captured Zolochev and a couple of my tanks were stuck behind. The troops took a rest on the edge of the town because we didn't yet know if there would be an enemy counterattack or if we were to continue our own attack. I wanted to call back my tanks. Anyway, in that little town I saw

small children who had been thrown out of windows, and I saw women lying on the street who had been beaten to death with clubs. They were Jews.

I called to a [local] woman, and she came into my vehicle. And she said to me: "I'll show you why we did this."

We drove to the local prison. There was an area surrounded by a wall for the prisoners to walk around in. And in that area corpses were lying there this high . . . The blood was still flowing from the corpses.

Just two hours earlier, as the Russians were leaving the town, they had used machine guns to kill all of the local Ukrainian nationalists who were prisoners there.

In this case as well, it was the Jewish commissars who had done this. And that's why the local Ukrainians had carried out pogroms against the Jews. And so, whenever a Ukrainian saw a Jew, he immediately killed him. But we were blamed for these deaths, even though we had no influence at all locally at that time. We weren't able to establish order until later.

Q: Was this done on purpose to discredit the Germans?

A: No, these anti-Jewish pogroms were an expression of the outrage of the people. They hated the Jews.

In Poland as well, there were often pogroms. As you may know, in Poland there were even pogroms against the Jews after the war. That was really something. The outrage of the people in the East against the Jews, who always portrayed themselves as decent people and good merchants, is indescribable.

We Germans did not have this hatred of Jews, of ordinary Jews. The Jews lived among us without any problem. We had the Nuremberg racial laws because we didn't want any racial mixing. In Israel, of course, such laws are even more strict. At the time, the Zionists welcomed the [German] racial laws, because they were in keeping with their outlook. The Zionists were against racial mixing. Instead, they wanted all the Jews to migrate to Israel.

Q: What was Hitler like socially?

A: He was a perfect host. When I was at Hitler's headquarters in the Wolfsschanze, I often observed that he would always pay special attention whenever anyone was scheduled to arrive as a guest.

And before he would meet a guest at the train station, he would always make sure that everything was just right in the headquarters.

He would check to see if the carpet did not match the silverware, or whatever, and he would drive everyone crazy making sure that everything was tastefully done in preparation for the guest. He had a real personal concern for his guests.

Hermann Geisler, Hitler's architect, wrote a book about Hitler. [This is *Ein anderer Hitler*, a memoir]. It's a fantastic book that you ought to read. He [the author] was a really great guy, and he could imitate very well, especially Robert Ley [head of the Reich Labor Service]. And Hitler knew this. Hitler would urge him to imitate Ley's way of speaking. And he would [humorously] say: "My Führer, I can't do that, he'll put me in a concentration camp." "Ah, go ahead," Hitler would jokingly say, "I'll get you back out again." And that's what Hitler was like. And he would imitate Ley. [Remer imitates the imitation of Ley.] And Hitler would laugh so hard that tears came to his eyes.

Q: What about Hitler's love life?

A: Hitler had no time for that. He always said that he didn't have time for a wife. And Eva Braun played her part very well. No one knew about their relationship, which was kept private. She handled herself well when there were many guests around.

I don't think he was a great lover. I don't think so. He had a cousin, Geli Raubal, during the period of struggle before he became Chancellor. Hitler wasn't able to pay enough attention to her, but she loved him, and she took her own life. I think she was the only woman that Hitler really loved.

Q: Did Hitler father any children?

A: Nonsense. He didn't want any children.

Hitler thought of himself as a representative of the nation, and he rejected anything in his personal life that was inconsistent with that image. He always thought of himself as a statesman and he accordingly made very sure that his image was completely consistent with what the people expected of him.

Q: And didn't the people want their Führer to have children?

A: Yes, but for that he would have had to marry and become a husband. But he always said that he didn't have time for that.

I was with Hitler when he was just moving into his new Wolfsburg headquarters, which was protected with concrete seven meters thick. And he entered his new bedroom where there was an ordinary soldier's bed there for him, except that it had two mattresses on it. And when he saw that, he curtly asked: "Since when does a soldier sleep on two mattresses?" An adjutant present looked embarrassed, and then Hitler said: "You can take away one of them." And that's what Hitler was like. He did not ask for any special consideration for himself.

He paid for the entire defense perimeter around his general staff headquarters with his own money. He never received a penny of salary from the government. And until the end of the war, he paid for the defense perimeter himself, including the six kilometers of roadway, which cost a lot.

Hitler was a wealthy man, particularly from royalties from the sale of his book, *Mein Kampf*, which sold more than a hundred million copies. But he never took a penny of government money.

Q: General Remer, you have called for German-Soviet cooperation. Can you tell us about that?

A: We Germans must leave the NATO alliance, we must be militarily independent, we must create a nuclear-free zone, we must come to an understanding with the Russians. That is, we must obtain reasonable borders from the Russians. They are the only ones that can do that. The Americans don't have any influence at all in that regard.

In return, we will guarantee to buy [Russian] raw materials, and cooperate on hundreds of projects with the Russians, and that will eliminate our unemployment. All this has nothing to do with ideology. The Russians are so economically backward that they will readily and happily agree to this, and they'll be free of ideology.

Q: How would the French react to this?

A: France will have to work together with us. France is so much economically weaker than we are that it must trade with us in the West or not at all. The Americans are our mortal competitors.

Q: Might not a German-Soviet alliance lead to war?

A: No. On the contrary, we would prevent war. The Russians do not need a war. That's why Gorbachev makes his proposals. It's America that wants war.

Q: Wouldn't America try to provoke hostilities?

A: If we really come to an understanding with Russia, then it's all over for America.

Let me say frankly: the government of Adenauer [the first postwar West German chancellor] retained the entire wartime staff of Goebbels, and put them in government positions in Bonn. And as a result, the wartime anti-Communist outlook of Dr. Goebbels, which was quite proper during the war, was continued right up to the present. They were all Goebbels' people . . . Who still really believes in Communism these days? We are really against Communism.

Q: What role do Jews play in the Soviet Union?

A: I can tell you that the Soviet leadership under Lenin was paid for by the Jews, who spent 220 million dollars. At that time, [German General] Ludendorff also gave Lenin money in order to end the war, and that was understandable.

Among the Soviet leaders at that time, 97 percent were Jews. And then Stalin came to power, and politicians who pursued a [non-ideological] policy in the interests of Russia, including the "great patriotic war" [that is, the Second World War], which he won.

Stalin not only had millions killed who were on the periphery of power, such as peasants, but he also had 1.6 million of Lenin's followers, including Trotsky, systematically shot as well. And as a result, Russia today is regarded as the only country that is anti-Jewish or free of Zionist influence. We Germans ought to be glad for the rivalry between Washington and Moscow. We have to take advantage of these differences.

Q: What sort of Jewish influence was there in the U.S.S.R. during the Second World War?

A: After the war, many Jews were deported to the Ural area, and the Polish Jews fled. The Russians needed soldiers, and some of the Jews were used as partisans. And the Russians saw that the people didn't want them. They weren't happy with them, and they deported them. During the war we estimated that there were perhaps 1.8 million, or perhaps 2

million, I don't know for sure, Jews in the Soviet Union. There weren't that many.

Q: And Jewish influence in the Soviet Union today?

A: There are certainly [still] a few, but their influence has decreased drastically. In the Supreme Soviet today less than four percent are Jews, as opposed to 97 per cent [in Lenin's time]. So you can see how things have changed.

Q: What of Jews in Soviet professional life?

A: Yes, but they don't matter. They don't have any political influence.

Q: Have you spoken with the Russians?

A: Yes, I've spoken with the Soviet ambassador Valentyn Falin. I meet with him when I visit Bonn, or with the press secretary in Cologne. They welcome me, and we speak together as freely as you and I do here. It's completely normal for someone in political life to speak freely with his adversaries.

Q: Do you think the Russians will really cooperate?

A: For the time being, we don't count. We are not a political force. We can only act as a political factor when we are a political power.

I've written a pamphlet which I sent to Moscow and which I discussed with the Soviet embassy. They were in agreement and said that if all Germans thought like I do, political relations would be a lot simpler. However, [they said] we have to deal with Bonn, and because Bonn is in the NATO alliance, Bonn is our adversary. So that's the situation.

Q: Why is the publication of your organization called *The Bismarck German*?

A: That's because Bismarck pursued a policy oriented toward the East, and as a result of his "reassurance" treaty with Russia, we had 44 years of peace.

General Otto Ernst Remer was a distinguished speaker at the Eighth International Revisionist Conference of the Institute for Historical Review. A version of his lecture at that conference, "My Role in Berlin on July 20, 1944" appeared in Volume Eight, number 1 of The Journal of Historical Review.

A "Diatribe" in Honor of Dr. Alfred Schickel

HEINZ NAWRATIL

Dr. Schickel is the founder and head of the Zeitgeschichtliche Forschungsstelle (Research Office for Recent History) Ingolstadt, which since he established it in 1981 has become one of the leading centers of Historical Revisionist scholarship in West Germany. While Dr. Schickel's ZFI has steered clear of attacking the Bundesrepublik's regnant taboo, the extermination myth, ZFI scholars have effectively exposed such historical impostures as Hermann Rauschning's fraudulent Conversations with Hitler, *and thrown new light on historical problems ranging from Hitler's various relations with the Soviet Union to the failure of the Third Reich's atomic-bomb program.*

But it has been above all for its focus on the long veiled crimes of the Allies against the Germans, during and after the war, that Dr. Schickel's ZFI has become celebrated. This is not surprising in that Dr. Schickel himself was born at Aussig, in the Sudetenland, and thus experienced the expulsion of over three million of his countryman in 1945. A prolific scholar, Dr. Schickel is the author of Die Vertreibung der Deutschen (The Expulsion of the Germans), Sudetendeutsches Schicksalsjahr: 1938 (Sudeten German Year of Destiny: 1938), *and* Von Grossdeutschland zur Deutschen Frage, 1938-1946).

Dr. Schickel's measured objectivity has gained him and the ZFI a sympathetic ear in unusual places in West Germany and abroad, and ZFI publications have been favorably reviewed in Der Spiegel, Frankfurter Allgemeiner, Süddeutsche Zeitung (Munich), London Times, *and* Il Giornale (Milan). *His church and political connections, partly through his activities as a leader of the Katholisches Bildungswerk (Catholic Educational Guild) contributed last year to Dr. Schickel's being awarded the* Bundesverdienstkreuz (Federal Service Cross), *one of West Germany's highest civilian honors. The following "diatribe" delivered in his honor by Dr. Heinz Nawratil, in his own right a*

scholar of the Allies' "war (and postwar) crimes discreetly veiled," is a good-humored accounting of the inconveniences and lurking perils which even so moderate and judicious a Revisionist as Alfred Schickel must face in the Federal Republic, as well as a reminder of the pervasive influence of leftists and Communists in the West German intelligentsia even today.

Dear Friends of Historiography:

After our Honorable Dr. Schickel received the Federal Service Cross two weeks ago, I should normally at this time deliver the traditional *laudatio* in his honor. On this occasion, however, I find it more appropriate to deliver a diatribe in which I shall stigmatize the honoree, omitting none of his numerous vices.

The least of his vices remains his *unhealthful mode of living*. Instead of reading five books about the Second World War and then writing a sixth, as do other authors, he plows through thousands of original records and documents. I warn Dr. Schickel: Too much reading is bad for the eyes! For all of you should know that Dr. Schickel is one of the few German historians who ventures to make use of, for instance, the huge documentary holdings of the National Archives in Washington. Our honoree will surely remember what the director of the National Archives told him during an earlier visit to the United States: One sees scarcely any of the established historians from West Germany here. And precisely because so few read the original documents, they're covered with dust. The more dust, the greater the danger to the lungs. Therefore my well-meaning advice to Dr. Schickel: Spare your eyes and your lungs! May is almost upon us: enjoy the spring sunlight on a peaceful stroll, go to a health club if it's raining, but stop this perfectly insane obsession with original sources! There's no need for it, as is proved by countless bestsellers.

The next vice of our laureate is his *profligacy*. Instead of paying off his mortgage as befits a respectable head of his family, he squanders his money on trips across Europe and to America, interviewing historical participants and buying whole mountains of documents on microfilm. Oh, what extravagance! Consider, for example, scriptwriters of historical documentaries for television. Here a certain Ralph Giordano comes to mind, because I read his book *Der zweite*

Schuld (The Second Guilt) a little while ago. His bibliography encompasses five or six authors. As I read, I wondered whether the author had read even these few books, so many mistakes does his *magnum opus* include. Such deficiencies, of course, were no obstacle to enthusiastic reviews in *Der Spiegel*, *Der Stern*, *Die Zeit*, and on public television. Speaking of television, Mr. Giordano has to date already inflicted more than a hundred TV documentaries on us.

While Dr. Schickel is receiving perhaps 100 marks for a lecture before the Catholic Educational Guild, Mr. Giordano collected, by my estimate, at least 150,000 marks for his last production, *The Bertinis*.

Thus, my second counsel to Dr. Schickel: Forget scholarship and this obsession with objectivity, opt for television and ideological correctness, and at our next conference you'll be sporting a gold Rolex, not the inexpensive Japanese watch with the stainless-steel wristband I see on your desk.

With that, we're nearly at the third point of criticism: *Dr. Schickel has the wrong friends and relatives.* He heads the Catholic Educational Guild in Ingolstadt; what on earth is that? He's related to a bishop: So what? He's no match for the television scriptwriter I spoke of just now. While Mr. Giordano is at the moment without political affiliation, he was for years a member of the Communist Party, and he did time in prison for violent offenses: that makes an author interesting, it gives his friends and admirers a piquant sense of liberalism and tolerance; for who wants to be a primitive anti-Communist, a mindless cold warrior?

The same thing goes in other areas. One of many I could name is the Viennese sculptor and veteran Communist Hrdlitschka, who collects million-mark commissions from local governments of leftist persuasion up and down the Rhine and Danube. How could he stay in business if he didn't now and then—as just a few months ago in an Austrian Communist newspaper—characterize Stalin as a "not unnecessary phenomenon"?

If our Dr. Schickel is therefore not afflicted with political blindness, he'll join a discreet little Communist group—not necessarily the German Communist Party, that won't be necessary—and he'll take part in a few militant demonstrations, for instance blocking military bases. But in moderate dosages, please: not too many, not too few. Once he

exhibits the necessary delicacy, meditates a bit on collective guilt and warns a bit against the aggressive aims of NATO and the impending seizure of power by the fascists, his name will shortly receive respectful mention in progressive media outlets, and everybody, everybody will admire him: some with the enigmatic smiles of the initiated, others with open-mouthed bourgeois simple-mindedness. Dr. Schickel, what are you waiting for?

There remains the last reproach: Dr. Schickel's crass ignorance.

To be sure, this man knows unbelievably many historical details, but he overlooks the most important things. For example, he lives in the childish belief that in this country one can simply research away and make public demonstrable facts wherever he goes. How naive these scholars are! Just think of Galileo Galilei, for one. He too could prove his new findings, but what good did it do him? The Inquisition had many better arguments. Bringing out the implements of torture was enough to convince the scholar of the error of his computations in short order. Now you'll probably object that we're living in the twentieth century and we've got a democracy as well. You'll soon be better instructed. For example, Dr. Schickel, just try to deliver the lecture you'll shortly present to us at a university, at the Free University in Berlin, say. Then the same friendly folks who staged virtual pogroms just last week would doubtless put in an appearance. To be sure, you won't be shown thumbscrews and irons, more likely (I refer to the Berlin police report of last Friday) knives and Molotov cocktails, blackjacks and bicycle chains and baseball bats with nails driven through them. I'll wager any amount that you couldn't resist the persuasive power of these arguments. Think also of Graf Spee, who carelessly wrote a book on the belief in witchcraft. They tried to exclude him from the Jesuit order, and he barely escaped the stake, to which, as is well known, not only witches but their accessories are consigned. Such practices are far from superseded. Rudolf Augstein [publisher of *Der Spiegel*] took thought, in the matter of Professor Hillgruber, as to whether his writings didn't provide good grounds for his dismissal; in the case of Professor Nolte the heretic wasn't personally for burning, but his car was. [See *IHR Newsletter* No. 59, (July 1988).]

Let's assume that the mass murder at Katyn was still

unsolved, and that Dr. Schickel was the first historian to discover that Stalin and not Hitler was the author of the crime. What would in all probability happen?

No doubt *Der Spiegel* would be the first to proclaim the scandal. One week later West German Broadcasting would devote itself to the fascist goings-on in Ingolstadt, and the next week would see a polite visit from the friendly folks with the blackjacks and the Molotov cocktails. Five years later, if Gorbachev hasn't fallen in the meantime and if our researcher hasn't died of a heart attack, a historical journal from Moscow will breeze across his desk, with an announcement that surprising new documents on Katyn have surfaced . . . Well, you can fill in the rest of the story. As the poet of liberty, Ludwig Börne, put it: "O foolish people, o comical world!"

Here my last advice for Dr. Schickel: Take the world for what it is, be flexible, write what the Establishment wants to hear. Augstein is more powerful than Kohl, as the late Franz Josef Strauss already said. Not without foundation, for chancellors come and go, but *Der Spiegel* remains, and steady droplets hollow the stone. Write things that a hundred have written before you, put your pen to ideological flackery, and with all your talent you'll have it made. Remain obstinate, like the Dr. Schickel I know, and he'll prove ineducable and pass by his good fortune blindly. Perhaps *this* Dr. Schickel has in mind a verse from the Sermon on the Mount: "Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets" (Luke 6, 26). And perhaps he's right.

Alois Brunner Talks About His Past

MARK WEBER

"I first heard about gas chambers after the end of the war," says Alois Brunner, the "most wanted Nazi war criminal" still at large.

Following the Anschluss with Austria in 1938, SS Captain Brunner directed the Central Office for Jewish Emigration in Vienna, through which large numbers of Jews migrated to foreign countries.

The man known as "Eichmann's right hand" later organized deportations of Jews from Berlin, France, Slovakia and Greece to ghettos and camps in eastern Europe.

Since the 1950s he has been living in exile in Damascus, Syria, under the name of "Georg Fischer." Letter bomb attacks in 1961 and 1980 cost him one eye and the fingers of his left hand. Bodyguards constantly protect Brunner, who is now 76 or 77 years old. West Germany, Austria and France have asked for his extradition.

In 1985, the West German magazine *Bunte* published an interview in Damascus with Brunner, accompanied with color photographs. He told the Munich weekly that he had "no bad conscience" about his wartime work. Two years later, a rather widely reported *Chicago Tribune* interview gave the impression that an unrepentent Brunner admitted involvement in exterminating Jews.

What are the facts? Was Brunner really a mass murderer?

To pin down the truth, Austrian journalist Gerd Honsik flew to Damascus to interview Brunner. Honsik publishes the Austrian periodical *Halt*, which first made public the important 1948 Müller/Lachout document. (See the *Journal of Historical Review*, Spring 1988.)

Honsik met and talked at some length with Brunner in August 1987 in his apartment in the Syrian capital. Honsik reported in some detail on the meeting in his book, *Freispruch für Hitler?*, which was published last year in Vienna. The

illustrated work, which has been banned in Austria, is a collection of statements by 36 "witnesses," including six former concentration camp inmates and several historians.

Brunner is a bitter and temperamental old man, reports Honsik, and it took some time to win his confidence.

"When did you learn about the gassing of Jews?" Honsik asked. Brunner's reply: "After the war, from the newspapers!"

Honsik asked about widely reported remarks by Brunner in recent years, such as apparently incriminating comments like "I would do it again." Actually, this is a reference not to extermination but to deportation work, Honsik relates.

Brunner described his rather cordial relations with Dr. Josef Löwenherz, the wartime head of the Jewish community in Vienna.

With official German authorization, Löwenherz visited Lisbon in neutral Portugal (apparently in 1940 or 1941) to meet with representatives of the World Jewish Congress, including Dr. Parlas, secretary to Chaim Weizmann, and WJC financial affairs director Tropper. Löwenherz wanted to negotiate an agreement for mass emigration of Jews from German-controlled Europe.

After he returned from the Lisbon meeting, Löwenherz "wept when he entered my office," Brunner told Honsik. The World Jewish Congress officials had told him that the Allies wanted to keep the Jews under German control to increase Germany's logistic problems. (This is also confirmed in David Wyman's detailed study, *The Abandonment of the Jews*, pages 99, 114-115.)

An offer by Löwenherz to exchange Jews in German internment for the 200,000 German nationals who were being held by the British was met with silence.

In reply to a question about Löwenherz's personality and character, Brunner said that the Jewish leader was "a distinguished character." To test him. Honsik then asked: "Even though he was a Jew?" Brunner shot back: "There are exceptions! Spare me your sophistry."

Brunner made sure that the Jewish leader and his family were not interned, and after the war Löwenherz publicly expressed his appreciation for Brunner's support for a Jewish state by publicly intervening on his behalf. Honsik is not able to be "more specific about this," he writes, but he adds that this is confirmed in an Austrian court case.

"In addition," Honsik goes on, "there are five persons living in Austria with whom I am on friendly terms who have confirmed this information in similar conversations with Alois Brunner."

Brunner is "an innocent man," and those who believe that he is a mass murderer or criminal are "victims of a great Allied propaganda lie," Honsik insists.

(continued from page 4)

determine what the war was *really* like for the Americans and Englishmen who fought it. Martin's sweeping, acidulous, and often hilarious survey of the actual intellectual and psychological underpinnings of the combat and the home fronts is more than a review, it's a seminar—and it trashes the idea of the Big One as the Good One once and for all.

Reviewer Thomas Jackson takes a hard look at IHR's latest book offering, Hiroshiman Akira Kohchi's gripping *Why I Survived the A-Bomb*, and mostly likes what he sees. Grimstad sizes up a most welcome and unexpected video, in which the BBC lays the blame for the Pearl Harbor debacle squarely on the head of FDR: proper attention to the work of Revisionist giants who came before might have spared this impressive production some missteps, the reviewer believes. Finally, Paul Grubach examines another popular work, Jonathan Kaufman's mass-market study of the unraveling of the black-Jewish civil rights alliance, and takes issue with one of the book's central theses.

Besides Aynat's currently very relevant report from Auschwitz (his account of the Auschwitz Museum director's stupefaction at the news that one of his chief proteges has helped destroy the fake "confessions" of Rudolf Höss is priceless), "Historical News and Comment" focuses on things German. Otto Ernst Remer, a confidante of Adolf Hitler after his troops put down the abortive Twentieth of July plot in Berlin, shares numerous insights and opinions on Hitler's policies in war and peace, as well as candid glimpses of the Führer's much misrepresented private life. Remer, a highly decorated combat veteran who ended the war as a brigadier general, has been a prescient exception to much of the German nationalist right by his willingness to cooperate with

the Soviet Union to secure a united Germany, and in this interview, given privately during IHR's Eighth International Revisionist conference two years ago, he speaks frankly on the Soviet past and the German future.

Dr. Alfred Schickel, one of West Germany's leading Revisionist scholars, then receives his due in a mock scolding or diatribe from one of his colleagues, his fellow Sudeten German Dr. Heinz Nawratil. The happy occasion of Dr. Nawratil's objurgation was the award to Dr. Schickel of one of the Bundesrepublik's highest civilian honors: favorable breezes *are* blowing in our favor, and seem to be picking up strength.

Last but not least, IHR editorial adviser and frequent contributor Mark Weber reports on a rare, frank interview with Alois Brunner, billed in today's headlines as "Nazi war criminal number one." Adolf Eichmann's former subordinate, presently in exile in Damascus, sets the record straight on Germany's wartime Jewish policy as well as on certain statements wrongly attributed to him by the press. And the Revisionist onslaught continues, hard fought but inexorable, on more than one front.

—Theodore J. O'Keefe

About the Contributors

ENRIQUE AYNAT, a Spaniard, is the author of *El Diario ABC y El Holocausto* (*El Diario ABC* and the Holocaust) and is currently working on a major study of the "Auschwitz protocols," a major source of the Auschwitz myth. "A Visit to Auschwitz" first appeared in the Spanish journal *Revision* (CEHRE, Apartado de Correos 630 E-03080 Alicante, Spain).

WILLIAM GRIMSTAD, a professional journalist, has written for four major American newspapers, and been editor of *Georgetown Today*, the official magazine of Georgetown University. Grimstad is a long-time student of international Zionism and its far-flung operations. His two books, *Anti-Zion* and *Six Million Reconsidered*, often regarded as classics in the field, are available from IHR.

PAUL GRUBACH graduated from John Carroll University in Cleveland with honors in Physics (B.S.). He is currently doing graduate work in sociobiology.

THOMAS JACKSON was born in Japan and was educated at Yale and in Paris. He lives in Silicon Valley, where he works as a consultant on Japanese relations to the computer industry.

JAMES J. MARTIN graduated from the University of New Hampshire in 1942 and received his M.A. (1945) and Ph.D. (1949) degrees in History from the University of Michigan. His teaching career has spanned twenty-five years and involved residence at educational institutions from coast to coast. Dr. Martin has contributed some of the outstanding books of Revisionism related to the Second World War: the two-volume classic *American Liberalism and World Politics, 1931-1941*, *Beyond Pearl Harbor*, *The Man Who Invented 'Genocide': The Public Career and Consequences of Raphael Lemkin*, his collected essays, *Revisionist Viewpoints* and *The Saga of Hog Island and Other Essays in Inconvenient History*, and his most recent work, *An American Adventure in Bookburning in the Style of 1918*. He is a three-time contributor to the *Dictionary of American Biography* and has as well contributed to recent editions of the *Encyclopedia Britannica*.

CARLO MATTOGNO was born in Orvieto, Italy in 1951. He has done advanced linguistic and exegetical studies in Latin, Greek, Hebrew, and Sanskrit. Mr. Mattogno is a specialist in textual criticism, and has published a number of Revisionist studies in Italian, including *Il rapporto Gerstein: anatomia di un falso* and *Auschwitz: due false testimonianze.*

HEINZ NAWRATIL studied law at the universities of Munich and Saarbrücken, obtaining his doctorate in 1964. The author of several bestselling books on the law, Dr. Nawratil's interest in human rights and his Sudeten German origins led him to the systematic study of the Allies' crimes against German civilians during and after the Second World War. His books *Vertreibungsverbrechen* (The Crime of Expulsion) (1982) and *Die deutschen Nachkriegsverluste unter Vertriebenen, Gefangenen und Verschleppten* (German Postwar Losses among the Expelled, Captured, and Deported) (1986) have won favorable notice from official historians as well as Revisionists in Germany.

OTTO ERNST REMER was born in 1912 in Neubrandenburg, Mecklenburg. During the Second World War, Remer rose to the rank of brigadier general (Generalmajor), and received numerous combat decorations, including the Knight's Cross with Oak Leaf. After the war Remer headed the Sozialistische Reichspartei (Socialist Reich Party) until its suppression by the West German government. His *Verschwörung und Verrat um Hitler* (Conspiracy and Treason around Hitler) is available from the IHR.

MARK WEBER studied history at the University of Illinois (Chicago), the University of Munich, Portland State University (B.A., 1976), and Indiana University (M.A., 1977). He has published many articles on Revisionist subjects in *The Journal of Historical Review* and elsewhere, and is currently working on a major Revisionist study of the Holocaust story.

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